

A  
COMPANION  
FOR THE

Penitent:

And for Persons Troubled in

MIND.

CONSISTING OF

An Office for the Penitent, ~~to~~ carry on  
their Reconciliation with God.

And a Tryal or Judgment of the Soul,  
for discovering the safety of their  
Spiritual Estate.

~~And an Office for Persons troubled in~~  
Mind, to settle them in Peace and  
Comfort.

By JOHN KETTLEWELL,  
a Presbyter of the Church of  
England

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And for Persons Troubled in

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To the Inhabitants and Parishioners, of the Town and Parish of Coles-hill in Warwick-shire.

My beloved Friends and Brethren,

**T**HO' by God's Providence, which most wisely Orders all Things, I now live at a great distance from you ; yet I still retain a Pastoral Affection for you, and ordinarily remember you in my Prayers, and have an Heart that is truly desirous to serve you in the great Work of your Souls, and is glad when any pains of mine can prove serviceable to you therein.

I remember the Labours which I have spent among you, with a very sincere and good Will, tho' alas! with much weakness, in my great Lord and Master's Service; and I hope also that you will not forget them. And if by tract of time, many things which I have taught you have slipped out of your Memories, (as I cannot expect but they have;) yet much of that, which I prepared and preached to do you good, I printed, whilst I was among you, for the Benefit of others, and the Books are

## The Epistle

in many of your Hands, and may be in more, wherewith you may refresh your Memories when you please.

In these labours of my Ministry, which I took among you for a course of several Years, I thank God I endeavoured to lay before you his whole Counsel, according to the best of my Skill and suited my Discourse, to the needs of the place, and to Times and Seasons, to possess you with such Thoughts and Tempers, as I judged needful to support your Spirits, and to direct your Practice under them. And I was not silent, but warned you, yea, sometimes till I even wearied some of you with warnings, against your Spiritual Dangers, when I thought any great Danger to your Souls drew near. For you your selves know, Brethren, that I have not kept back the Truths of God from you, nor suppressed them at the times when you had most need to be put in mind thereof; tho' I found some were like to be displeased therewith, and as St. Paul says, to count me their Enemy, for telling them these Truths. Gal. A. 2. 6. and 2d. and 3d.

Now there must be a strict Account given one day, both how I have discharged my part in that Station, and how you have discharged

## Dedicatory.

discharged yours. And my Hearts desire, and earnest Prayer for you all is, that you may both bear in mind all the faithful Warnings and Instructions, which according to the best of my understanding, I was continually pressing upon you, and lest with you; and may likewise willingly, and carefully follow them. That so, when both you and I are brought before our ever Blessed and Great Master (as most certainly we shall be,) we may both rejoyce together; I for having been your affectionate and Faithful Monitor, and you for having offered a willing, a mindful, and an obedient Ear.

And now, since I am out of the way of serving you otherwise, I have sent this Companion among you, to minister to your most serious and Holy Thoughts, and to direct and go before you, both in your Prayers, and in your Practice. And I desire, that by your frequent and considerate use thereof, you would turn the Hymns and Prayers contained therein, to become the familiar and genuine Sense and Language of your Hearts. Learn habitually to breathe these Thoughts, and daily to live by them. And by this means you may both perfect the work of your Repentance,

## The Epistle, &c.

*and preserve the Peace of your Consciences, which are the greatest and most concerning things you have to mind, and the chief things, which I earnestly pray you, that you would, and hope that you will mind, all the days of your Lives. And this I shall look on, as the best, and the most obliging Return, that you can make to me for this Labour of Love; which I desire you to receive, not only as a Token of my Respect and Kindness to you, but also as a proper means, which, by God's Blessing, may do you good if you please.*

*I humbly commend it to the Acceptance and Blessing of the Almighty, without which it will be of no force, either among you, or among any others. And I heartily commend you all, to the Protection of his Good Providence, and especially to the Guidance of his Grace, that he would deliver you from all dangerous Errors and Wickedness, and both make you perfect in the doing of his Will, and give you Comfort in the same. I remain, my Beloved Friends and Brethren,*

*Your truly Affectionate Friend,  
and Faithful Monitor in the Work  
and Service of the Lord Jesus;*

*John Kettlewell.*

*From my  
House in  
London,  
Jan. 23.  
1693.*



THE

# THE INTRODUCTION.

**D**irections and Helps for Repentance, can never come out of Season. For Repentance is, (*Luke 10. 42.*) *the one thing necessary,* and the chief Business of all Men in this World, and will be so whilst they live in it. The best do daily need it, to make up their daily Failures, their Defects and Forgetfulness. And the bad, have no time to delay it for one Moment, having deferred a great deal too long already, to shake off their sinful Habits, and to set themselves with all their Might to please God, and to secure their Everlasting Peace.

Especially this time of Lent, is a Season, wherein great numbers profess to make this their Business. For from the early Usage and Practice of the Church, this has still been made a solemn time for Sinners to call their Sins to Remembrance, and to seek God's Mercy and Forgiveness of the same, by earnest Prayers, and amendment of Life, and by

afflicting of themselves, and bringing forth Fruits worthy of Repentance.

And to help them in so necessary and beneficial a Work, I have composed and published the following Offices, hoping that they may prove acceptable to my Heavenly Master, and serviceable to direct and compleat the Repentance, and to settle the Comfort and Peace of some of his beloved Servants, into whose Hands his Providence shall bring them.

In the *Office for the Penitent*, I have endeavoured to mark out distinctly the several Steps, and full compass of a Sinners Restoration, or Reconciliation with God. Wherein I have all along interwoven Instructions with their Devotions, and set their Work before them, that they may see what they have to amend, and what they are to do to work out their Pardon, as well as how they are to petition for it.

I have sought to make the Soul acquainted with its Disease, without which it would neither know what it has for God to forgive, or for his Grace and its own Care a Remedy. And I have been very particular in some Forms of Confession, to affect it with a more distinct and effectual Sense of the several Maladys which it lies sick of, and which, as it must beg Mercy for, so in the Course of its Daily Care, it must both diligently and designedly set its self by Gods help to Cure.

Where

Where Sin is the Disease, the great Gospel way of Cure, is true Repentance. And this I endeavour to set out, in all the necessary parts, and great and worthy Fruits thereof. I lead the Penitent to express the same in such Acts, as through the Merits of *Christ*, are the truest atonement for Sins, and have the most express promises of Mercy and Forgiveness made to them. And then I instruct him to comfort up himself, with an humble claim and application of those Expressions of the Divine Mercy and Condescension, which are given to us for our Confidence and Consolation in performance of those Acts. And if he takes care to say all that I have here put into his Mouth, with Sincerity, and is really affected as these forms express, he is a true Penitent, and may be a comfortable one; he has thereby secured his everlasting Peace, and may quiet and revive his Spirit, with the joyful Sense thereof.

In the *Trial or Judgment of the Soul*, for discovering the safety of their Spiritual Estate, I have given them as clear, and full, and withal as brief a view as I can, of the final account which will be exacted of them. I have run through the several Heads of Trial and Examination, and raised such Questions upon



## *The Introduction.*

them, as I take to be most pertinent and decisive of their future Condition, and fittest to settle their present Peace, and then give them the Benefit thereof, by setting their Answers and God's Promises together, and applying all to themselves. My Desire is, so far as my Skill would reach, to omit no question which is necessary to their Safety : and my care has been, as I am able, so to word all, as that they may serve to clear their doubts and uncertainties, upon the several parts of their account, but beget none in them.

And this part will be of chief account and use, to both the other Offences. For it is the truest Tryal of Penitents, and the truest Direction for them in carrying on and compleating their Repentance. And it is the surest Ground of Peace of Conscience. For, containing the full Draught of settling our Peace with God, it must give the best Light and Direction for Peace in our Selves, which lyes in seeing that God is at peace with us.

Tho' the business of these Papers is not to prove and argue, but briefly to Direct ; yet to the several Heads, which I have made the *Articles of the Penitents Tryal*, I have prefixed *Texts of Scripture*, to shew that God has made them the *Terms of his Mercy*. But 'tis not unlikely,



likely, that some who will not be persuaded to be so good as they should, will think that I am stricter about this account than I need. And if they do, I cannot help it, but they may. My Part is to deal faithfully, both by my Blessed Lord, and by them; and to represent things to them, as he has left them, and as in the end they will find them. So that if my Discourse has more strictness, than they could wish to hear from it, it is because I look not how to suit their carnal wishes, but how to serve their everlasting Happiness. And because I would rather have them offended with me for telling them unpleasant Truths, whilst they may serve themselves by them; than flatter them with pleasing Errors, till it is too late for them to rectifie the same, and prevent their own everlasting Ruine and Destruction thereby.

In the *Office for Persons troubled in Mind*, I am careful to have them fully sensible of that Holy Obedience, which is needful to keep them safe; as well as to free them from those unnecessary Mistrusts and Fears, which render them uneasie. I seek to give them a just sense of the Things which trouble them, and to keep them from over-valuing them. And to make them acquainted with the true allowances of Favour, which God

is-

is ready to make to their Infirmities, and with the several Grounds which they have to hope and look for them; and lead them on in their Devotions, both humbly to plead with God, and to comfort up their own hearts with the same.

To the Offices, I have prefixed *Collections of pertinent and proper Scriptures*; And these will serve the devout Minds, to express their Devotion in, or to support their Spirits withal; yea, and to guide and to direct their Practice too. For they mark out their Duty upon the several Points which they refer to, and teach them, not only how they may address to God, but how they ought to imploy themselves, and what the Work and Business is, which God's Favour and their own Eternal welfare, or which his Peace and their own require at their Hands.



And to make them acquainted with the Allowances of Favour, which God

AN

# OFFICE

## FOR THE

# PENITENT.

### SCRIPTURES.

Pfal. 32.	} }	Pfal. 51.
Pfal. 38.		Luk. 15.
Ezek. 18.		

#### 1. For Godly Sorrow for Sins.

**T**O Him will I look, that is poor,  
and of a contrite Spirit, and  
trembleth at my word. *Isa.*

66. 2.

The Sacrifices of God, are a broken  
Spirit: A broken and a contrite Heart,  
O! God, thou wilt not despise. *Pfal.*  
51. 17.

Turn,

## AN OFFICE

Turn ye therefore to me, with all  
your Hearts, and with fasting, and with  
weeping, and with Mourning.

And rent your Hearts, and not your  
Garments, and turn unto the Lord your  
God. Joel. 2. 12, 13.

Remember your ways, and all your  
Doings, wherein ye have been defiled,  
and ye shall loath your selves in your own  
sight, for all your Evils that ye have com-  
mitted. Ez. k. 20. 43.

Lord! Mine Iniquities are gone over  
mine Head, as an heavy burthen, they  
are too heavy for me.

I am ready to halt, and my Sorrow  
is continually before me.

I will declare mine Iniquity; I will  
be sorry for my Sin. Psal. 38. 4, 17, 18.

2. For Penitential Confession of  
the same.

**I**F our Heart condemn us, God is  
greater than our Heart, and knoweth  
all things, 1 Jo. 3. 20.

Our Iniquities are all before him, yea,  
our secret Sins are set in the Light of his  
Countenance. Psalm. 90. 8.

And



And therefore, He that covereth his Sins, shall not prosper; but whose confesseth, and forsaketh them, shall have Mercy, Prov. 28. 13.

If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness, 1 Jo. 1. 19.

I will arise therefore, and go to my Father, and will say unto him, Father I have sinned against Heaven, and before thee, and am not worthy to be called thy Son, Luk. 15. 18, 19.

Behold! I was shapen in Iniquity, and in Sin did my Mother conceive me, Psal. 51. 5.

And since I was born, I have gone astray like a lost Sheep, Ps. 119. 176.

Mine Iniquities are increased over my Head, and my Trespases are grown unto the Heavens, Ez. 9. 6.

But, Lord, I acknowledge my Sins unto thee, and mine Iniquities have I not hid, Psal. 32. 5.

I acknowledge my Transgressions, and my Sins are ever before me.

Against thee have I sinned, and done these Evils in thy Sight; that thou mightest be Justified when thou speakest,

est, and clear when thou judgest, Psal.  
51. 3, 4.

God be merciful to me, a Sinner,  
Luk. 18. 3.

To me, the chief among Sinners,  
1 Tim. 1. 15.

To me, that have been at agreement  
with Hell, and made a Covenant with  
Death, Isa. 28. 15.

And whose Destruction is of my self,  
Hos. 13. 9.

### 3. For Resolution of Amendment.

**I**F I regard Iniquity in my Heart,  
the Lord will not hear me, Psal.  
66. 18.

Go therefore, and sin no more, Jo.  
8. 11.

Sin no more, lest a worse thing come  
unto thee, Jo. 5. 14.

And Remember from whence thou art  
fallen, and repent, and do the first works,  
or else I will come unto thee quickly, Rev.  
2. 5.

Repent, and turn your selves from all  
your Transgressions, so Iniquity shall not  
be your Ruin, Cast

## for the Penitent.

141

Cast away from you all your Transgressions, whereby ye have transgressed, and make you a new Heart, and a new Spirit; for why will ye die, O! House of Israel? Ez. k. 18. 30, 31.

Wash you, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well, seek Judgment; relieve the Oppressed, judge the Fatherless, and plead for the Widow.

Come now and let us reason together, saith the Lord; tho' your Sins be as Scarlet, they shall be as white as Snow; tho' they be red like Crimson, they shall be as Wool, Isa. 1. 15, 16, 17, 18.

## II.

**C**Reate in me a new Heart, O! God, and renew a right Spirit within me, Psal. 51. 10.

Thou hast thought on my ways, and turned my Feet unto thy Testimonies.

I made haste, and delay'd not to keep thy Commandments, Psal. 119. 59, 60.

Lord, Incline not my Heart to any evil thing, Psal. 141. 4.

Turn



Turn away mine Eyes, from beholding Vanity, Psal. 119. 37.

I have made a Covenant with mine Eyes, Job 31. 1.

Set a Watch before my Mouth, and keep the Door of my Lips, Psal. 141. 3.

Remove my Foot from Evil, Prov.

4. 27.

Hedge up my ways with Thorns, and make a Wall, that I may not find my former Paths to Evil, Hos. 2. 6.

Keep back thy Servant from Presumptuous Sins, let them not have Dominion over me: then shall I be upright, and innocent from the great Transgression.

Let the words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O! Lord, my Strength and my Redeemer, Pl. 19. 13, 14.

4. For Fruits worthy of Repentance.

**B**Ring forth Fruits meet for Repentance, Mat. 3. 8.

This self same thing, that ye sorrowed after a Godly sort: Behold! what carefulness it wrought in you; yea, what clearing of your selves; yea, what Indignation; yea, what Fear; yea, what



what Vebement Desire ; yea, what Zeal ; yea, what Revenge, or punishing of your selves, 2 Cor. 7. 11.

If the Wicked restore the Pledge, give again that he hath Robbed, and walk in the Statutes of Life without committing Iniquity; none of his Sins shall be mentioned to him, he shall surely Live, he shall not Die, Ezek. 33. 15, 16.

If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee.

Leave there thy Gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy Gift, Mat. 5. 23, 24.

Forgive, and you shall be forgiven, Luk. 6. 37.

If ye forgive Men their Trespases your Heavenly Father will also forgive you.

But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases, Mat. 6. 14, 15.

Break off thy Sins by Righteousness, and thine Iniquities by skewing Mercy to the Popr, Dan. 4. 27.

They

Thine Alms are come up, for a Memorial before God, Acts 10. 4.

They lay up in Store for us a good Foundation against the time to come. that we may lay hold on Eternal Life, 1 Tim. 6. 18, 19.

Blessed are the Merciful, for they shall obtain Mercy, Mat. 5. 7.

He shall have Judgment without Mercy, who hath showed no Mercy; but Mercy rejoiceth against Judgment, James 2. 13.

5. For Pardon of Sins, and Grounds for the Hopes thereof.

**E**Nter not into Judgment with thy Servant, for in thy sight shall no Man living be justified, Psal. 143. 2.

If thou, Lord, shouldest mark Iniquities; O! Lord, who shall stand?

But there is Forgiveness with thee, that thou mayest be feared.

With the Lord is Mercy, and plentiful Redemption. Ps. 130. 3, 4, 7.

He knoweth our frame, he remembereth that we are but Dust, and pitieth those that fear him, as a Father pitieth his own Children, Ps. 103. 13, 14.

Like-

Likewise, the Blood of Jesus Christ his Son, cleanseth us from all Sins, 1 John 1. 7.

The Chastisement of our Peace was upon him, and through his stripes we are healed, Isa. 53. 5.

And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 John 2. 1, 2.

For him hath God exalted, to give Repentance, and forgiveness of Sins, Acts 5. 31.

And that Repentance, and Remission of Sins, should be preached in his Name among all Nations, beginning at Jerusalem, Luke 24. 47.

This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, 1 Tim. 1. 15.

He came not to call the Righteous, but Sinners to Repentance, Mat. 9. 13.

And there is Joy in Heaven over one Sinner that repenteth, more than over Ninety and nine just Persons, which need no Repentance, Luke 15. 7.

Create in me a clean Heart therefore, O! God, and renew a right Spirit within me. And

And hide thy Face from my Sins, and blot out all mine Iniquities, Ps. 51. 9, 10.

6. For Comfort in the same.

**P**urge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than Snow.

Make me to hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce.

Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.

Then will I teach Transgressors thy ways, and Sinners shall be converted unto thee, Ps. 51. 7, 8, 12, 13.

Blessed are they that Mourn, for they shall be comforted, Mat. 5. 4.

He will speak Peace to his People, and to his Saints, but let them not turn again to folly, Ps. 85. 8.

I said I will confess my Transgression to the Lord, and thou forgavest the Iniquity of my Sin.

For this shall every one that is Godly, pray unto thee in a time when thou mayest be found, Ps. 32. 5, 6.

*Departs from me all ye workers of Iniquity, for the Lord hath heared the voice of my weeping.*

*The Lord hath heard my Supplication, the Lord will receive my Prayer. Psalm 6. 8, 9.*

# PRAYERS.

## I. Prayers upon the several Parts of Repentance, in particular and Distinct Forms.

### I. *A Confession of Sins.*

#### L

**O**! Almighty and most Gracious Lord, look in Mercy upon me the meanest of thy Servants, who am less than the least of all thy Mercies, and have deserved the heaviest of thy Judgments, and am not worthy to lift up mine Eyes to the place where thine Honour Dwelleth.

I am a Sinner, O! Lord, yea a Sinner altogether, [and one of the chief

*chief among Sinners.* I was born in  
 Sin, and ever since have lead a Life  
 suitable to that beginning. For to  
 the shame of my Face, and to the  
 praise of thy long Suffering, O!  
 Almighty God, I do here with a  
 truly humble and contrite Heart,  
 confess to thee, that I have shame-  
 fully neglected and let alone those  
 good things, which I ought to have  
 done, and have done those Evil  
 things, which I ought to have for-  
 born: Of both these I am heartily  
 guilty, both in Thought, Word and  
 Deed. And have wickedly incurr'd  
 the same, against the innumerable  
 Endearments of thy Mercies, and  
 Terrors of thy Judgments; against  
 all the good Motions of thy Grace,  
 and against the many reasonable Ad-  
 monitions which I have had from  
 Spiritual Advisers, and against the  
 voice and struglings of my own  
 Conscience. I have done these  
 thing, O! Lord, and have con-  
 tinued to do them, repeating the  
 same many times, yea, alas! too  
 many of them in ordinary course;  
 yea, and that after my own mani-  
 fold,

fold, and solemn Promises and Engagements, that I would offend therein no more.

*Lord be merciful to me, a miserable Sinner.*

II.

**A**ND in all these Transgressions, O! Righteous Father, I have acted, as a most impudent Sinner, flying in the Face of an infinite Majesty; and passing all these heinous Affronts, where I owe the utmost Love and Reverence. And as a most presumptuously venturous and daring Sinner, provoking that Power, which can Torment, and utterly destroy me at its Pleasure.

*Lord be merciful unto me, a bold and presumptuous Sinner.*

III.

**I** Have therein dealt most desingenuously and ungratefully, O! Merciful Lord, rising up against thee the Author of all my Blessings, and flying in the face of that Mer-



cy, which fosters and sustains me, even whilst I am thus basely affronting and despising it, and which is heaping new Obligations upon me every Moment. Under all these grievous Offences, I have first begged thy Patience, and then fallen to abuse it. I have first prayed to be spared, and then turned basely to provoke thee after thou hast spared me, and have abused all thy Mercys, to an opportunity of committing more Offences, and of retaining hatred where I have received the greatest, and most endearing Love.

*Lord be merciful unto me, a base and ungrateful Sinner.*

## IV

**Y**EA, O! Holy Father, I have therein dealt falsely and deceitful with thee, promising Obedience, whilst I am in need of thy Mercies, but practising none after once I have received them. In the night



midst of all my pretences, to Honour and Honesty, and regard to my word amongst Men: I have been wretchedly careless, of dealing Honourably or Justly with thy Divine Majesty, and of keeping my word with thee, tho' thou art always faithful, and canst not fail in the least tittle of thy word with me.

*Lord be merciful to me, a false and faithless Sinner.*

V.

**A**ND in all this, O! My Dear God, I have done most foolishly, all this while madly hindering and resisting my own everlasting Mercies, Peace and Safety. And instead thereof, making a Covenant with Hell, and securing and hastening on mine own Eternal Misery, and heaping up Sorrows, which never can be born, and which admit of no Remedy.

*Lord be merciful unto me, a blind and desperately foolish Sinner.*

## VI.

**S**O that in my self, O! Most Righteous Lord, I am nothing but Sin and Misery. My past Life, can shew nothing, for which thou shouldst accept me. Nor can I reasonably expect, that thou shouldst give heed to my word, or trust me when I promise to do better, having so frequently, and shamefully broke my word with thee already.

But, O! Almighty and most Gracious Father, thou hast Mercy enough, to pardon all my Wickedness; and Grace enough to establish all my Promises, and to keep me true to them: and to thee alone, do I fly for both. I do not justify, nor excuse my Wickedness, but utterly condemn it, and condemn my Self for the same. 'Tis Forgiveness, O! Father, that I seek, and 'tis merely from thine abundant Mercys, and for my dear Saviour's infinite Merits, that I hope for it. O! Thou who forgivest Sinners, forgive me

me a great Sinner. [*The greatest of Sinners.*] O! thou great Physician of Souls, who curest Sinners, cure me who seek to thee alone for Remedy against all my Sins. Rescue me from the Power and Bondage of my own corrupt Lusts, by the greater power of thy Grace; and deliver me, good Lord, from doing ill, and from all tormenting Fears of offering thine Eternal Wrath and Vengeance for the same, through the Merits and Mediation of thine only Son, and my only Saviour and Redeemer, Jesus Christ. *Amen.*

**Other Forms of Confession, are added afterwards; whereof the Penitent may serve himself, and wherewith he may suit his Spirit, as he sees Cause.**

2. A Profession of Godly sorrow for  
Sins, and of Resolutions of new  
Obedience.

\* Ezekiel  
20. 43.

\* Psal. 51.  
3.

\* Psal. 38.  
4.

† Ezekiel  
18. 13.

**I** \* Call my ways to remembrance, O Lord, wherein I have defiled my self, and remember them with a troubled Heart. † My evil doings are daily before mine Eyes, and have made me vile, and loathsome in my own sight, as they have done in thine. They are a burden upon my Spirit, a sore burden and too heavy for me to bear. **But now, O My God, with a penitent Heart, I turn from them, and resolved by thy Grace to cast away all my Transgressions, which are most highly displeasing, both to thee, and to my self. From this Day forward, I am fully purposed to forsake them. O! then † let them not be my ruine.**

God be merciful to me, a returning  
Sinner.

for the Penitent.

23.

**A**ND from them, O Holy Fa-  
ther, which are the shame,  
and sorrow of my Life; I turn to  
thee, who art the Glory and Com-  
fort, and shalt ever be the Guide  
and Governour thereof. I turn to  
thee, with a *broken and contrite* \* Psal. 51.  
Heart; O! Receive, and Comfort 17.  
it, and *despise it not*. I return to  
thee, with my whole Heart, and  
make no reserves, nor will retain any  
allowance of any of my former  
Sins, no not of those, which seemed  
most delightful or serviceable unto  
me, and are hardest to part with.

I *remember*, O! Lord, from *† Revel*  
*whence I am fallen*, and resolve by 2. 5.  
thy help, *to do my first vows*. **A** will  
\* *make haste to do them*, and *not de-* \* Psalm,  
*lay to keep thy Commandments*. I beg 119. 60.  
no greater Mercy, than to be found  
steadfast in thy ways, nor shall ac-  
count any things to be so great fa-  
vours to me, as those which serve  
to keep me in the same. I will  
B 4. most

most heartily thank thee, O! Thou Faithful Guide and Keeper of returning Souls, if thou wilt be pleased †Hof. 2. 6. *† hedge up my way with Thorns,* or with any worldly Difficulties, that may keep me from finding my way to my former Vanities. For 'tis the unfeigned desire of my Heart, and shall be the great Endeavour of my Life, above all things to keep true to thee; and my chiefest prayer to thee is, to keep me from falling any more from the way of thy Fear, or from forfeiting thy Mercy.

*God be merciful to me, a Returning Sinner.*

## III.

AND having now by thy Grace, these holy Thoughts and Purposes in my Heart; I earnestly beg of thee, O! Blessed Author and finisher of all Grace, that I may never loose them. I give my Heart to thee, and humbly pray, that it may always be in thy hands, since it is so unconstant in what is good, and

and prone to turn aside to what is evil, when it is in mine own keeping  
O! Father, keep it stedfast, and unalterable in thy ways. || *Let it not* || Psal. 14.  
*be inclined to any Evil thing,* nor lean 4.  
towards any of my former Vanities.

† *Keep mine Eyes, from beholding wickedness;* and mine Ears from listening 37.

thereto. *Let not* || *my Lips utter a* || Ps. 141.  
*my thing that will,* nor *my* † *feet move* 3.  
*a step in any of the Paths of Death.* † Prov. 4  
27.

But hold my whole Spirit, Soul and Body, in ways of thy Fear; and continue me under the Comfortable hopes of thy Favour, through Jesus Christ my Blessed Lord, and only Saviour, Amen.

3. *A Profession of the Fruits of Repen-*  
*sance, and the Conditions of For-*  
*giveness.*

**I** Have sinned grievously, O! Lord,  
but I am angry at my self for my  
Sins, and desire to prevent thy Ju-  
stice, and to take Revenge upon my  
own Head for my Transgressions.

And however disposed, and easie I was, to be drawn aside before; yet now thou hast filled my Heart with  
 \* 2 Cor. 7. 11. such \* a Godly Sorrow, and Compunction for my Sins, as begets in me a *Vehement Desire*, and Godly Care, to sin no more.

By the help of thy Grace, O! Merciful God, I am ready now  
 \* Ezek. 33. 15. \* to walk in those Statutes, which I have formerly transgressed; and to give again, whatsoever I have at any time unjustly taken away; and to make full amends to the uttermost of my Power, for all the Wrong and Damage which I have ever done

\* Particu- to any. \* And where, either by my  
 larly, &c. Example, or by my Counsel and  
 here name Persuasion, or by my Importunities,  
 particulars I have tempted others, and drawn them into Sin; It shall be the Study and Care of my Life, to make them sensible of the Heinousness, and extream Danger thereof, as, through the Blessing of thy Grace I am, to recover them out of the same. \*

\* Here  
 name Par-  
 ticulars.  
 Particular-  
 ly, &c.

God be merciful to me a Returning  
 Sinner.



III.

**I** Am contented, O! Holy Father, to submit my self to those, who have just cause to be offended with me, and to use all fair ways of Reconciling my self to them, before I hope for Reconciliation and Peace with the. I freely forgive all those, that have Trespas'd against me, and with good Will offer them my Pardon, as I most heartily desire thine. And my Hearty Desire and Purpose is, to study doing Good to my Brethren in their Needs, that I may not be held unworthy to receive it from thee in mine own; and to shew Mercy unto others that I may not be ashamed to ask it for my self, and that the Rigoroulness and Unrelenting hardness of my own Dealings towards them, may not deprive me of the favourable Indulgence, and Mercifulness of thy Dealings towards me.

God be merciful to me, and forgive me, a Merciful and Forgiving Sinner.

## III.

**I** Have no Hope in my self, O! Gracious Lord, but only in thy Mercy. Nor any expectation of the same, thro' my Deservings, but meerly thro' thy Blessed Son's Infinite Merits. Nor rest my Soul upon  
 || Acts 4. 12. || any other Name given among Men, whereby thy Justice may be satisfied, and my Sins expiated, but on his alone.

*God be merciful to me a Great, but an Humbling and Believing Sinner.*

## IV.

**I** Am heartily sorry for all the Sins which I can call to Mind, and do yet know my self to have been guilty of, and am fully purposed by thy Grace, as far as I can, to amend them. And I am truly desirous to discover all the rest, which are yet hid from me, that I may be as particularly sorry for the same, and amend them too. And I humbly and earnestly pray thee, O! Father of Mercies,

cies, that for Jesus Christ's sake, thou would'st be pleased to accept this my Repentance. Receive it, O Lord, according to the Riches of thy Mercies, and supply whatsoever is wanting therein by the Power of thy Grace. And place me among the number of those, who are truly contrite for all their evil ways, and whose Repentance has prepared them for the free and full Remission of all their Offences, through the Merits and Mediation of Jesus Christ our Lord, Amen.

4. *A Prayer for Pardon of Sins.*

**O**! Holy and most merciful Father, spare me thy poor Sinful, but Repenting Creature. Spare me, good Lord, spare me, and let me not perish in my Sins, now I am heartily troubled and sorry for them, but thro' thine infinite Mercies, find pardon of the same.

I am

I am a Sinful Person, O! Lord.  
 \* 1 Tim. But thou, Blessed Jesus, art the Saviour of Sinners. And thy coming  
 1. 15.

† Mat. 9. into the World, was † to call Sinners  
 13. to Repentance. Lord, I come, and  
 Repent at thy Call; cast not me and  
 my Repentance away from thy Pre-  
 sence.

I have gone astray, and am very  
 defective in my return home, thro'  
 the frailty of my Flesh. But thou,  
 Gracious Lord; considerest our frail-  
 ties. Thou \* knowest our frame, and  
 \* Psal. considerest whereof we are made. Oh!  
 103. 13.  
 † Psal. be not † extream to mark mine Offences,  
 130. 3. nor to exact Rigors in my Repen-  
 tance of the same; but for Christ's  
 sake, make me all needful, and fa-  
 vourable Allowances.

Now I have found the way to the  
 Fear, let me find the Comfort of  
 thy Mercy. I have a truly Constitute  
 \* Psal. Heart, O! Lord, despise it not. My  
 51. 17.  
 † If. 66.2. Spirit † is broken, and trembleth at  
 &c. 57.15. thy word; O! Lord, revive it. It  
 \* Matt. is \* heavy laden, and wearied with  
 11. 28. my Sins; O! my God, give it ease  
 † Psal. from the same. † Pity me, O! Fa-  
 103. 14. ther

ther, as a Father pitieth his own Children. Receive me, as the offended Father \* did the returning Prodigal.\* Luk. 15. Tho' I † was lost, yet now, by the † ver. 32. Blessing of thy Grace, I am found again. O! welcome thy lost † Sheep † v. 4, 5, 6. when it returns home; and let *there* † v. 7, 10. be joy in Heaven on the Repentance of me a lost Sinner.

O! † let the Blood of Jesus cleanse † 1 Jo. 1. me from all my Sins. Let his Inter- 17.

cession for me in thy Presence, make my Peace, and appease thy Wrath. Shut not thine Ears, against the Voice of his Blood, nor be deaf to his Mediation, but hear him my Advocate for my Pardon. And let me find the Forgiveness of all my Sins, that thy troubled and trembling Servant may have Peace, and that thou may'st be sought unto, and feared and served by Sinners; who will return unto thee in hopes of thy Grace and pardoning Mercy, thro' Jesus Christ our Lord, and only Saviour, Amen.

Two Collects in the Office of  
Commination. \*

## I.

**O**! Lord, we beseech thee, mercifully  
hear our Prayers, and spare all  
those who confess their Sins unto thee,  
that they whose Consciences by Sin are  
accused, by thy merciful Pardon, may be  
absolv'd, thro' Christ our Lord, Amen.

## II.

**O**! Most mighty God, and Merciful  
Father, who hast Compassion upon  
all Men, and hatest nothing that thou  
hast made, who wouldest not the Death  
of a Sinner, but that he should rather  
turn from his Sin, and be saved; mer-  
cifully forgive me my Trespases; receive  
and comfort me, who am griev'd and  
wearied, with the Burthen of my Sins.  
The property is always to have Mercy;  
to thee only it appertaineth to forgive  
Sins. Spare me therefore, good Lord,  
spare me whom thou hast redeemed; en-  
ter not into Judgment with thy Servants,  
who

who am vile Earth, and a miserable Sinner; but so turn thine Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults, and so make haste to help me in this World, that I may ever live with thee in the World to come, thro' Jesus Christ my Lord, Amen.

5. A Prayer for Peace of Mind, and Comfort upon the same.

**L**ET me have thy Peace, O! Gracious Father, and comfort my trembling and broken Heart with the Hopes thereof. Cause me *|| to hear ||* Psal. *the voice of Joy and Gladness,* and revive *25. 1.* me with the Assurance of the Love. O! that I may be able from my own Experience, to speak great things of thy readiness, to receive and comfort returning Sinners; and thereby draw back others to thy Service, who are still running astray from the same. O! that by seeing thy goodness upon me, *+ every one that is Godly may +* Psal. *seek to thee* in their Distress, and find *32. 6.* Mercy, as I have done.

But,



But Lord, having found thy Mercy to poor Sinners, let me not abuse it, or presume upon it. Let me not take Heart to repeat my Sins, because thou art ready and glad to grant Forgiveness. When thou hast spoke comfortably to me, make me careful † to sin no more, lest a worse thing come upon me, but to keep on in all holy and thankful Obedience unto thee, and never || more to return to folly. Let the Sence of thy Mercies, O! My God, serve no other use in me, but to encourage my Repentance, and to support me in thy Fear, till I come at length to enjoy thy Eternal Favour, through Jesus Christ my Lord, Amen.

For Peace of Mind, and favourable Allowances, and hopes of Mercy, the Penitent may have more particular Provisions, if he is desirous thereof, in the Office for one troubled in Mind.

## 2. Prayers for Confession of Sin, and Repentance of the same, in one continu'd Form.

### 1. A Form and Confession of Sins, and of Repentance for the same.

**O**! Almighty, & most Righteous Lord, I do here with grief of Heart and with shame and deep Humility confess unto thy dreadful Majesty, that my Sins are exceeding many and great, and have been frequently Repeated.

I have oft-times transgressed out of Ignorance: O! that I could not say careless Ignorance, under Opportunities of Knowledge; yea, or affected Ignorance, espoused for Earthly ends against Light and clear Evidence, which was enough to shame and silence me, though not to gain and convince me. But I have transgressed oftner out of Negligence, Worldly Fear, or Desire; yea, alas! too oft, out of presumptuous Willfulness,

|| Especially,  
ally, &c.  
here men-  
tion Par-  
ticulars.

fulness, condemning the Evil, whilst I was a doing it, and offending willingly, and with Checks and Convictions to the contrary. ||

And these Sins I have been drawn to, against all the Endearments of thy Mercies, and all the Alarms and louder Warnings of thy Punishments; against all the Rebukes and Strivings of thy Grace, and of my own Conscience, and of other faithful and seasonable Admonishers. And against all mine own Purposes and Engagements, Deliberately made, and solemnly profess'd, and frequently Repeated, that I would offend therein no more.

*Lord be merciful to me, a Great  
and Wretched Sinner.*

## II.

**B**UT thou, O! Blessed Jesus, by making thy self a Sin-Offering for us, art come to take away the Sins of all, who truly Repent thereof. And, O! merciful Lord, tho' my Sins are many and grievous, yet I do not desire to overlook them, but  
would

would gladly see and discover them all, that I may penitently bewail and forsake them. And Oh! That no corrupt Passions, nor love of Worldly or Carnal Interests, may ever byass me, or blind my Eyes from seeing of the same, whilst there is space left me to repent of them. And as for those Sins, which I do know my self to be guilty of, I do not cover, but with shame confess them. I do not justify nor excuse, but condemn my self for the same.

I stand thereby Guilty, O! Lord, of highest Disobedience, against the strictest Obligations; of wretched Disingenuity and unthankfulness, against the most endearing Mercys; and of most stupid Folly, against my own clearest, highest, and most lasting Interests, throwing away thy favour and future Joys, for empty shows and shadows, and a blessed Eternity for moments of Vanity.

I reflect on all this, O! Merciful God, with bitterness, and with a Spirit wearied with mine own ways.

ways. I see and lament my own folly, and abhor mine own vile-ness on account thereof. I wish with all my Soul, that those Sins had never been done, and would take any way to undo them, and most earnestly desire, and fully propose by thy Grace, that I may do so no more.

God be merciful to me, a self-condemning and repenting Sinner.

III.

**L**ord, I am burden'd and heavy laden with my Sins, O! Do thou, who I callest out to the heavy laden, to seek refreshment at thine Hands, give me ease. I confess them, and desire above all things else, that I may utterly forsake them. Let me according to my Promise find Mercy. From mine Heart I forgive all Persons who have offended me, even my bitterest Enemies, and most earnestly entreat thee, that thou wouldst forgive them: O! Do thou, who I offerest forgiveness to those who are ready to grant

¶ Matth.  
ix: 28.

† Prov.  
13.

¶ Matth.  
6. 14, 15.

grant it, for Jesus Christ's sake, forgive me. I repent unfeignedly of all my Sins, and am ready to make all just amends, at least as far as I am able, to any whom I have ever injured, whether they be of low or of high Degree, or even the highest of all. O! God of all Grace, perfect my Repentance and accept it, and blot out all my misdeeds, as thou hast engagedst to do unto all those, † Acts 3. who sincerely repent of the same. 19.

I know, O! Blessed Jesus, that *there is no name but thine, whereby I* † Acts 4. *can obtain Pardon.* And I trust only 12. to the fulness of thy Merits, and to the faithfulness of thy gracious Promises, and to the abundance of my Heavenly Father's Mercy and loving Kindness, to me a great and miserable, but an Humble, Contrite, Penitent Sinner. Porgive them all, O! Blessed Father, Remembring not my Deservings, but the pittynableness of my Weakness, and thy Dear Son's infinite Merits, and thine own boundless Mercies and most precious Promises. Let me here have thy Peace, and be admitted hereafter

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## AN OFFICE

ter to stand for ever in thy Presence, for our Lord Jesus Christ's Sake, Amen.

2. *A short form of Confession, and Repentance of the same.*

**O**! Almighty and ever living God, I thy sinful wretched Creature, do here with Shame and Grief of Heart, bewail and confess my manifold Sins, which either this day, or at any times heretofore, I have been guilty of against thy Divine Majesty, either in Thought, Word, or Deed; by omitting what I ought to have done, or by committing what I ought not to have done; against thee, my Neighbour, or my Self. Sinning in all these kinds, against thy Mercies, and thy Judgments; thy Spirit, and thy awakening Providences; against my own Vows and Resolutions; yea, and oft times against the checks and calls of my own Conscience; oft times without any pretence to palliate them to my self, and always without any to excuse and justify me at thy righteous Bar. And by these way, O! Great and Dreadful God,



am I, who at best am nothing, become far worse than nothing, an object of thy most deserved Wrath, and Eternal Damnation.

But thou, O! Merciful Father, hast sent thine own only Son into the World, *|| to seek and save that which ||* Luk. 19. *was lost*, and when once he returns <sup>10.</sup>

back, thou art ready, not only to *receive the Prodigal Son*, but to *† run- †* Luk. 15. *out and meet him*, and *Rejoyce over him.* 20, &c.

Lord, I repent of all my Sins from my very Heart, and am ashamed of my self, and grieved that ever I committed them. I earnestly desire to do better for the time to come, and firmly purpose by thy help to labour in the same. And I most humbly and heartily implore thy Grace, to keep me always in this Mind, and never to suffer me wilfully to relapse into the ways of wickedness again. I am heartily offended with my Self, be thou no longer offended with me. Cleanse away the Guilt of all my Sins, O! Gracious God, by thy dear Son's most precious Blood, and slay the Power and Dominion of them by

C

his

† Jo. 15. his Spirit, that † being made whole I  
 14. may sin no more, nor return after I  
 || 2 Pet. 2. am washed, as || the Dog to his Vomit,  
 22. or the Sow to her wallowing in the Mire.  
 Grant this, O! Merciful Father,  
 for thy dear Son, and my only Sa-  
 viour, Jesus Christ's sake, Amen.

3. *A particular Enumeration of Sins in  
 a large Form of Confession and Re-  
 pentance of the same.*

## I.

**O** Lord! Most Holy and Terri-  
 ble, who art most pure in all  
 thy ways, and a consuming Fire to  
 all unrelenting Sinners, my manifold  
 and great Transgressions, make me  
 both ashamed, and afraid to appear  
 before so holy and just a Majesty.

Lord! How unlike am I to that  
 Image of thine, wherein at first  
 thou madest Man, and how far  
 have all the powers of my Soul fallen  
 from what they should be; My  
 Mind is overspread with Blindness  
 and Ignorance, Folly and false Rea-  
 sonings, and spends it self upon va-  
 nity and unprofitable Thoughts. It  
 is

is loath to fix upon good things, and very apt to forget them, and to loose that tenderness and quick sense of Duty, which should make thy Laws to reign in me. My Heart is so averse to what is good, and so stubborn and refractory; that it is hardly brought to resolve upon those ways, which my Conscience tells me are my Duty: and so wavering & inconstant withal, that when it doth resolve well, it doth not stick to it with any certainty. My Affections are forward, and violent in pursuit of earthly things; but very slow to be engaged in thy Service, & when once engaged therein, soon weary of the same.

*Lord be merciful to me, a miserable corrupt and depraved Creature.*

## II.

**A**ND besides this proneness of my Nature, O! Righteous God, to what is bad; to make me still more lowly in my own Sight; I have little Strength of Holy Inclination, or obedient Dispositions, which should restrain me from following, and giving way to the same.

Oh! how little is there in my Heart, of that Holy Fear, which should withhold me from giving thee any offence; of that Love, which should make me imitate thy Glorious Excellencies; of that Thankfulness, which should make me return answerably for all thy Mercies; or of that Joy in God, which should turn Religion into a Delight, and make me take all Opportunities of conversing in that place whilst I live, where I desire to be when I come to die.

I am not duly provident to prevent Temptations; nay, alas! I am too oft delighted in them, and pleased to dwell with them, and love the near approaches of Sin, and to be put into Opportunities, yea, and sometimes almost the necessity of evil doing. And when at any time thou hast thought fit to cast me up on Tryals, I have not been sufficiently watchful, active and unwearied, in withstanding them. I am easier, O! most Righteous Lord, in hearkning to my own wicked Lusts than to the good motions of thy Holy Spirit, and to the Dictates of a pious

pious Conscience; and hereby have omitted many Duties, and have been led into many sinful Thoughts, and evil or indecent Speeches, and unrighteous Actions, which now I do with grief lament, and am utterly ashamed of.

Lord, be merciful to me, a frail, naked, and sinful Creature.

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**H**OW seldom have I been, O! Holy Father, in devout Reflections? How Irreverent, Insincere, & lifeless in my Prayers? How careless in observing thy manifold, and great Mercies? How hard sometimes to be reconciled to thy Will, and to own the Wisdom and Goodness of thy Orderings? How faint and languid, in believing, and relying on thy Promises, when I have stood most in need thereof, and Danger has threatened any Duties? How fearful to expose my self, in owning of thy injured Name or cause, and in shewing a concern and Zeal for thy Service? Nay, how faithless to my own Vows, when I have promised to make up Defects, and to shew greater care

and watchfulness in amending these, or any other Offences.

*Lord be merciful unto me, an unbelieving, indeavour, and ungodly Creature.*

## IV.

**A**ND besides all these Offences against thee, my God, how many ways have I trespassed against my Brethren also?

In bargaining and Acts of Justice, how apt am I to lean to my own profit, and to press upon my Neighbours?

In opportunities of Charity and good Offices, how is my affection in doing good streightned, by too quick an Eye to mine own ease and interest?

In Conversation, how prone am I to take opportunities of instilling my own Praise, and of detracting from the praise of others?

How liable is my Heart, to give way to Discontents. To harbour uncharitable surmises; yea, sometimes of those who are the proper Objects of Charity, and stand in need of my Relief or Assistance. To grow impatient, and angry upon any  
Pro-

Provocation, & in such Anger, to utter some indecent, bitter or reproachful words, especially to my inferiours, and to retain such resentment of their Offences, as renders me, either prone to return ill Offices, or at least backward to shew kindness to them, on any fit occasion afterward.

I am still offending, O! Almighty Lord, either by uncharitable Provocations, or sinful Compliances, or by Negligence and Remissness, in governing my Self, or my Dependants, or by Irreverence, and undutifulness to my Superiors, or by want of Affection, Fidelity, or due regard to my Relations; or by proud Thoughts, or vain glorious Speeches, or harsh Censures; or by Lust, Anger, Envy, Peevishness, sinful Fear, mistrustful Care, covetous Desire, or some other inordinate or unlawful Passions; or by being guilty of some Thoughts, Words, or Actions, which are contrary to the Laws, and to that excellent Pattern of all Virtue, which my dearest Lord has set me to walk by.

*Lord be merciful to me, an unrighteous  
selfish, proud, and impatient Creature.*



## V.

**T**Hese, O! most great and just God, and many other, which I am not able to recount, are mine Offences. Which I have committed, several of them ordinarily, others frequently, and all of them, even those which most seldom, yet alas, too often; either by the frailty and violence of my Passions, or by my Ignorance, Negligence or Willfulness; against all the endearments of thy Mercys, and the Terror of thy Judgments, and all the warnings of thy Providence, and the Suggestions of thy Spirit, and the Bonds of my own most solemn Vows and Promises; and against all other Methods, of thy preventing, assisting and recovering Grace, which should have kept me from them. All these my Transgressions testify against me, and my own Conscience accuseth me, and thou, Holy Lord, art an upright Judge, who wilt do Justice, and not justify a Sinner in any Wickedness; and whither then shall my guilty and fearful Soul fly?

But

But thine own Dearly beloved Son!  
 O Gracious God, hath paid his Life  
 a Ransom for my Sins, and through  
 the Merits of his Blood, thou art  
 most ready to embrace a returning  
 Penitent, and to make thy Mercy  
 glory over Judgment. O! Lord, I  
 repent of all these my Sins, from my  
 very Heart, and freely forgive all  
 who have trespassed against me, as I  
 now desire that thou wouldest freely  
 forgive me. O! suffer me not to  
 be swallowed up, either in Death or  
 Despair; but in the multitude of thy  
 Mercies do away all mine Offences,  
 and give me comfort and peace of  
 Conscience, that being cleansed from  
 all my Sins, I may serve thee with a  
 quiet mind.

Consider my Weakness, O! Fa-  
 ther of Mercies, and how frail my  
 Nature is. And that frail and sinful  
 as I am, I am still the work of thine  
 own Hands, and am called upon by  
 thy Name. And how I am hearti-  
 ly ashamed, and sorry for what I  
 have done, and for Jesus Christ's  
 sake, the Son of thy Love, do ear-  
 nestly implore thy Pardon. And

how the Saviour of the World dyed to save Sinners, and how thou art my Father, and thy Son, in Christ Jesus. Accept me therefore, good Lord, in thy beloved. Forgive me freely all that is past, and keep up in me by thy Spirit, such vigour of holy Resolution, and such watchfulness and circumspection for the time to come, that I may never return to them again.

I know! O Gracious Father, the falseness of my own Heart, and the instability of my Spirit. But it is not in my self, but in thee, that I trust. My Faith is in thine Almighty Aid, which thou hast bountifully promised, and which thy Son has dearly purchased for us with his most precious Blood. O! Let that always be my Guard, and then my Sins shall no more prevail over me, but I shall finish my days in thy Righteousness, and rest at last in thine everlasting Peace, through Jesus Christ my only Saviour and Redeemer, Amen.

4. *Another particular Enumeration of Sins, and Repentance of the same, in a short Form.*

I.

**O**! Almighty Lord, I thy poor Creature, who am a vile and miserable Sinner, do here in great Humility lament before thee, and am most heartily ashamed and troubled, for my having lived so long in the World, as thro thy Mercy I have done, and yet having done so little good in it, and being still so unfit to leave it, and so little qualified for a better.

I am grieved, O! Blessed God, for having lived so long a Stranger to thee, and for my loving and obeying thee no better, and having no greater Zeal for thee, since by thy Grace, I have been brought to know and fear thee.

For all my neglects of thy Service, and for my insincerity, and unaffectionedness in performing it. For all the Lightness and evil wandrings of my Thoughts in my Prayer, and my great and daily unthankfulness for thy  
great

great and innumerable Mercies, for my solicitude about worldly things, and my distrust of thy Paternal Care and sure Promises.

For all my negligence, yea, and averſeness in ſtudying and learning thy Holy Will, and all my remiſſion and forgetfulneſs in doing it, and for all the defects and difficulties which I have ever found in ſuffering and ſubmitting to the ſame.

For all my corrupt averſneſs [and ſhameful reſuſal] to take up thy Croſs, and preferring Worldly Eaſe and Intereſt before a good Conſcience, and for having choſen at any time, rather to part with the way of thy Truth and Righteouſneſs, than to follow thee, O! Holy Jeſus, in patient & faithful Suffering for the ſame.

For all my prophanations of thy Sacred Name, by irreverent uſe thereof; † (eſpecially by careleſs and common ſwearing; but moſt of all by the horrible wickedneſs, of falſe or faithleſs Oaths)

*† This to be uſed or omitted, as the Penitents need requires.*

*For all which, and all other my offences of this kind, which either I can remember, or have forgotten, Lord be merciful to me a contrite Sinner.*

## II.

**I** Am troubled, O! Lord, for all the discontentedness, which I have ever shewn with my own Condition; and for all the Envy and Evil Eye, which I have cast upon the happier Lot of other Men. For all the pride of my Heart, and all the sinful lightness of my Spirit, and for all my immoderate Love of this World. For all my unclean Thoughts and unchaste Carriage, and for all the Unthankfulness, or Uncharitableness, or Intemperance, which I have ever shewn in my use of outward enjoyments.

*For all which, and all my other like offences, which either I can remember, or have forgotten, Lord be merciful to me a Contrite Sinner.*

## III.

**I** Am heartily sorry, O! Holy Father, for all my deceitful and insincere Expressions, and feigned or faithless promises; for my having at any time divulged secrets which I ought to have concealed, or dissembled things which I ought openly to have professed; for all my unjust

just and hard censures, and for all my detraacting Speeches against any of my Brethren.

For all the Advantage, which I have ever taken of the Ignorance; and for all the sport and pastime, which I have ever made with the folly and weakness of my Neighbours. For all my covetous desires, and all my wrongful Gripings, or hard dealings towards any, whom I have at any time been concerned withal. For all the over-reaching which I may have been guilty of [in gaming or other ways] and for all the excesses and offences of my Recreations.

I lament, O! Lord, for all the countenance which I have given to other Mens sins, or compliance with them, or neglect to reprove the same, when I had an obliging call so to do. For all the Provocation which I have ever given others; and for all the sinful Passion which I have ever shewn, and opprobrious Speeches which I have ever used, and ill will which I have ever retained towards them, when at any time they have provoked me.

For



For all the ungrounded Jealousies, and evil & uncandid surmises, and for all the Back-bitings and Evil-speakings, which I stand guilty of towards any. For all my Deafness to the cries, or narrowness of Heart in Relieving the wants of the poor and needy.

*For all which, and all my other offences of the like sort, which either I can remember, or have forgotten, Lord! be merciful to me a contrite Sinner.*

IV.

**I** Humble my self before thee, O! Almighty God, for all my Irreverence, Disloyalty, or Breach of Faith and due Obedience, whereby I have trespassed against those, who have had the Right to reign over me. For having ever offered a deaf or disobedient Ear, to my Ghostly Rulers; for all my undutifulness to my Parents, or unkindness to my Wife, [or Husband,] or remissness in governing my Dependants, and training up all that serve, or are any way subject unto me, to fear and serve thee. For all the Evil Thoughts of my Heart, and sinful words to my Mouth, and unrighteous Actions

Actions of my Life, wherein I have grievously offended thee, either this Day, or at any other times.

For all these, and all other sins, O! Almighty and most Righteous Lord, which either mine own Heart, or thou, who knowest better than my Heart, seest me to be guilty of, I am sorry at my very Soul, and here humbly confess them before thee with shame and a broken Spirit, and with steadfast Resolution by thy Grace, to watch and strive against them for the time to come. Where I have wickedly broken thy Statutes, my study shall be religiously to keep them. And where I have done wrong to any Person, I am ready and willing, according to the utmost of my Power, to repair the same.

Lord! I Repent, encrease my Repentance. And for Jesus Christ's sake, pardon me a poor repenting sinner. O! Let his Blood wash me from all my sins, and let his peace rid me of all my Fears, and let his Spirit preserve me from all Relapses. O! That having utterly abandoned all my former evil ways, I may ever hence forward

ward be fixt in thy Fear, and be duly disposed for thine eternal Mercy and favour, thro' the Merits of my only Saviour and Redeemer, Jesus Christ.  
*Amen.*

*Short Prayers and Ejaculations for the Penitent, to use at any time as he sees cause.*

EJACULATIONS.

**I** Am a sinful Man, O Lord, Luk 5. 8.  
And mine Iniquities are gone over my Head, as an heavy Burden, they are too heavy for me. Psal. 38. 4.

Lord, carest thou not that I perish! Mat. 4. 38.

Jesus Master, have Mercy upon me. Luke 17. 13.

Thou that camest into the World to save Sinners. 1 Tim. 1. 15.

Be merciful to me a Sinner. Luk. 18. 13.

That thou takest away the Sins of the World. Jo. 1. 29.

And hast abolished and overcome Death. 2 Tim. 1. 10. 1 Cor. 15. 54, 57.

And destroyed him that had the Power of it. Heb. 2. 14.

Deliver me from the Body of Sin and Death. Rom. 7. 24.

*Short Prayers.*

**L**Ord, I am not worthy to lift up my polluted Eyes unto thee.  
But

But whither should a Wretch in Guilt and Misery look, but unto the Fountain of Mercy? Whither, but to a God, whose Mercy is greater than our Wickedness? To a God, whose property it is, to be kind to his Enemies; and whose patience to bear our sins, is as great as his power to punish them; and who had much rather be reconciled to us, than take Vengeance on us. Whither, indeed, but to thee, O! God of all Grace and Comfort, who shewest mercy on the unworthy, and who art most Graciously pleas'd to fit and qualify us in for thy Mercy, that so thou mayest bountifully confer it on them, for our Lord Jesus Christ's sake. Amen.

## II.

**L**ord, under my heavy load of Guilt and Misery, I address my self unto thee. But I make no Plea, but for thy Mercy. Nor have any pretence to claim it, O! Father of Mercies, but only because I infinitely need it, and because thou lovest to shew it, and art more ready to look at our needs which move thy Pity

Pity and Tenderness, than at our Deserts which cry aloud to thee for Wrath and Vengeance upon our Heads. And because, unworthy, as I am, yet, thro' thine inexpressible Love and his, I have a most merciful Saviour, who has born all the punishment of my sins, to purchase Mercy for me a sinner, and who now powerfully intercedes with thee for Mercy for me, if, being weary of my sins, I turn to seek and serve thee, thro' Jesus Christ our Lord. Amen.

## III.

**A**ND my Soul, O Gracious God, is wearied out, and filled with the bitterness of mine own ways. I accuse my self, & need no Witnesses. I condemn my self, and need no other Judge to pronounce me Guilty. I punish and afflict my self for all my sins, that I may prevent thy Justice for the same. And by thy Grace I am resolved to turn from them all, that they may no longer provoke thee: and, as far as I am able, to repair the harm which my Brethren have sustained thereby, that they may  
no

no longer damnifie, or disturb them.

Father, forgive me, for I am heartily sorry for all the Evils which I have done. Forgive all my sins, for I am fully resolved by thy Grace, to forsake them. Forgive me, O Dear God, for I forgive others, yea, I forgive all. Do not go to exact punishment of me for my sins; but extend thy Mercy and Pardon to my true Repentance, for my dearest Lord and only Saviour Jesus Christ's sake. Amen.

## IV.

**A**ND having thus utterly re-  
nounced my sins, O Holy  
Father, I desire, above all things, to  
partake of thy Righteousness. Having  
utterly defaced and corrupted my  
self, I would gladly be new made by  
thee. Having hitherto miscarried,  
whilst I would be in mine own Hands,  
I desire now to be altogether in thine.  
I loath my self, O My dear God,  
whilst I am without thee: and what-  
ever else I lose, my earnest Prayer is,  
that I may recover the likeness, thro'  
Jesus Christ my Lord. Amen.

I know

**I** Know, O! Gracious Lord, that I cannot receive this, but from thy self. O! therefore be thou both the blessed Giver, and the Gift. I know also, alas! that I am utterly unworthy, to have thy Divine Image stamped upon my Soul. But I extremely need it, and I extremely value it; and such thou art pleased to account worthy of it. And I dearly love thee, O! God, or else I should not be thus desirous to be like thee. And thou lovest to communicate thy Goodness; and whom shouldst thou imprint and display it upon, but on those who love thee, and are earnestly desirous of the same?

Hear me therefore, O! My God, and breath into mine Heart that Spirit, which *renews us after thine own* || Eph. 4. *Image, in Righteousness and true Holiness.* 24.

O! thou who seekest out Sinners to make them Good, do not reject me now when I seek thee out to make me better. I am poor and naked; O! fill me with thy Righteousness. My good Thoughts are unconstant & changeable;



able; O! fix them by thy Grace. Set up thy Kingdom, O! Jesus, in my Heart, for to become thy faithful Servant, is more to me, then to have the Empire of this World. Keep me stedfast, O! Lord, in serving thee, till thou takest me finally to enjoy thee, thro' Jesus Christ my Blessed Saviour and Redeemer. *Amen.*

## VI.

**L**ord, grant that at all times, I may account my sins, yea all my sins, to be my shame; and make thy Laws, yea all thy Laws, to be my Rule; and thy blessed Will, to be in every thing, my choice and satisfaction. And let thy Promises be my Hope, thy Providence my Guard, thy Grace my Strength, and thy blessed Self my Portion, both now and in the end, through Jesus Christ my Saviour and Redeemer.

*Amen.*

THE  
 TRYAL  
 AND  
 JUDGMENT  
 OF THE  
 SOUL.  
 OR,

*Certain Questions or Articles of Examination, whereby the Penitent himself may try and discover the safety of his own Spiritual State. Or which the Guide of Souls may make Use of, as he sees Cause, in visiting the Sick, and in giving Absolution to them.*

**W**HEN the Person, whose Spiritual Estate is to be enquir'd into, is sick, some Questions may be premised, touching his

*his due Reception of his Sicknes.* And ~~these the Minister~~ (when he is the Examiner) may begin after the Exhortation to the Sick, in the Office of Visitation.

*Questions touching the Sick Persons due Reception of their Sicknes.*

1. Are you perswaded, that your present † Sicknes is sent unto you by Almighty God?  
 † Or, when o-  
 ther Cala-  
 mity or  
 Affliction  
 name it.

2. Do you believe and acknowledge, not only his Justice, but also his Kindnes therein, as in a Father's Visitation?

And that all which you now suffer, is far less than you have deserved to suffer?

And that it is all sent for your Good?

3. Do you therefore submit to it quietly, and without murmuring, because he sent it?

4. And do you look up to him for Assistance and Deliverance, and depend upon him to take it off again?

5. And are you willing that he should do this when he pleases, and contented to wait his time for it?

6. And do you freely resign your self up to his disposal, either to continue

nue under your illness, or to recover out of the same, to live or die as he sees fittest for you?

7. Do you study to be as easie as you can, to those who attend or minister about you; and to receive their well-meant Care and Services, kindly, and thankfully?

8. Do you now plainly see the Vanity of this World, and of all the Possessions, Pleasures, Pomp, and Splendor thereof, which seemed the most tempting and desirable to you, in the time of your Health?

And are you fully sensible and convinced now, how little there is in them, and how soon you may be, or are like to be taken from them?

9. Do you desire therefore, to keep your Heart loose and taken off from the same?

And to fix your Hopes and Desires upon God and Heavenly things, which you will always find an help at hand, and a solid comfort in your Need?

10. Will you endeavour by God's Grace, to hold on in this Mind, and still to shew forth the same; 1<sup>st</sup>, having by God's Blessing recovered

D

your

*The Tryal and Judgment*

your former Health, you should come to converse again among these worldly Satisfactions, and be enabled to relish and enjoy them?

\* In the  
*Rubricks*  
before the  
*Absolution*  
in the Of-  
*fice of Visi-*  
*tation of*  
*the Sick.*

If that is not done already, I must remind you, as your case requires I should, and as I am directed and ordered to do by the \* Church, to set your Worldly Affairs in order, and to take care of a just Payment of all you owe, and declare what is owing unto you, and to make such clear Disposal of the Worldly Goods you have to leave, as may both discharge your own Conscience, and prevent Dispute, and preserve Peace among your Friends, who shall survive you.

I must also remind you, according to your Ability; to be liberal to the Poor, remembering, that what is disposed of this way, is laid out upon your own Soul; and that this giving to them, is laying up Treasures for your self in Heaven.

And after these, the guide of Souls (or the Penitent himself if the Sick Man is his own Examiner) may proceed to other Questions for the Tryal of the Estate, in manner following.

*Questions*

*Questions for the Penitent, whereby to try and discover the Safety of their Spiritual State.*

When you are passed from Death unto Judgment, and stand at the great Day, to be tried before the dreadful Tribunal of Jesus Christ, you will be called to answer to the searcher of Hearts, and to give an Account of such Points as these.

L

1. **O**F your Faith, whether you have the Belief or Faith of a Christian. *Whoever believed on him, shall not perish, but have Everlasting Life.*

*He that believeth on him, is not condemned: but he that believeth not, is condemned already, John 3. 15, 18.*

The Articles or Points of this Belief, or Christian Faith, are these:

*I Believe in God the Father Almighty, Maker of Heaven and Earth.*

*And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary; suffered under Pontius Pilate, was Crucified, Dead, and Buried, he Descend-*

## The Tryal and Judgment

ded into Hell; the third Day he rose again from the Dead, and Ascended into Heaven; and sitteth on the Right Hand of God, the Father Almighty, from thence he shall come to Judge the Quick and the Dead.

I Believe in the Holy Ghost; the Holy Catholick Church, the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting, Amen.

Questions about the Belief of them

1. **D**O you unfeignedly, and from your Heart, believe the Truth of those things, which are professed in this Creed?

2. Have you any Scruples about any Points thereof, or about any other great Matters of Religion, wherein you are desirous to have Satisfaction?

3. Do you thank God from your very Soul, that you were born, and bred up in this Belief, and do you desire to die in it?

4. Has it been your Sincere Care and Study in the Course of your Life, to order your Actions so, and



to be so affected with things, as might shew you were real in this Belief, and were Ruled and Acted by a firm perswasion of the aforesaid Points?

II.

2 **O**F your Holy Obedience, whether you have led the Life, or paid the Duty and new Obedience of a Christian. *If thou wilt enter into Life, keep the Commandments.* *Matt. 19. 17.*

*To them who by patients continuance in well doing, seek for Glory, Eternal Life.*

*But to them who obey not the Truth, but obey unrighteousness, indignation and wrath, upon every Soul that doeth Evil.* *Rom. 2. 7, 8, 9.*

A Brief Recital of the Holy Laws and Duties, which we are to obey.

I. Duties toward God.

**T**HIS Holy Obedience you are to pay, in a due and devout Attendance, on Prayers, (both Publick and Private) and on Sacraments.

In thankfully owning God's free Bounty, and praising his Goodness, for all the good things, which you receive by any ways.

In submitting patiently to his Holy Will under any Afflictions, and not grudging at them.

Nor growing impatient for ease before his Time, because they are of his ordering.

In trusting to him and to his Providence, for supplying yet in all your Wants.

And for preserving you from any Dangers, or for delivering you out of them.

And so trusting to him for them; as never to make use of any Sin for compassing the same; nor to be taken your self to any wickedness, be it what it will, when you have a tempting opportunity thereby to supply or deliver your self.

In reverencing his Holy Name, not using it, but with Honour and Respect, not as a light by-word.

Nor ever in common Oaths.

And least of all in false, or faithless Oaths.

In

In reverencing also, his word, and his Worship, & any Things or Persons devoted to him, or Commissioned by him.

2. *Duties towards our Selves.*

**Y**OU are to pay it moreover, in Humility, or by preserving a just sence of your own Faults, Defects, and Weaknesses.

And not priding your self on account of any outward things.

Nor being puffed up by any undue conceits of your self, or with contempt of others.

In chastity, both of the Heart, not suffering the Fancy to fix upon sordid Objects; or to please it self in being desirous of, or in contriving for, any unlawful Delights.

And also of the Hand, & Tongue, and Ear, Eye, and of all the outward Actions, which are all to be kept clean of all forbidden and impure Injoyments.

In Temperance about Meats and Drinks.

*The Tryal and Judgment*

In Self-Denial and Mortification to this World, and in a readiness to part with any of the ease, the Interests, or Conveniencies thereof, rather than with the ways of Truth and Righteousness:

3. *Duties towards our Neighbours.*

**Y**OU are to pay it likewise, in being just in all your Dealings. In being content with what is your own, and not coveting, or taking away your Neighbour's Right from him, either by Force or Fraud.

Nor by detaining it when it is unjustly taken, or hindring him of the same.

And by this Neighbour, you are to understand every Man, whether Country-man or Foreigner, of high or low condition.

In being Faithful to all your Promises.

In being true in all your Speeches, deceiving none with false Expressions.

And

And slandering none with false Aspersions.

Nor detracting from any Persons real Virtues, and good Actions.

In all the ways of Charity towards others, especially the Necessitous, giving Alms as you are able, or other charitable Assistance for their Relief.

In Candor, or fair Interpretation of other Mens Words or Actions.

In not delighting undectstarily to publish other Persons Faults, by evil speaking; but seeking rather to cover, or excuse them, as we desire may be done by our own.

In Meekness and patience under Injuries, not bursting out into Passion, and Opprobrious words upon them.

In forgiveness of the same, and doing Good for Ill.

In living peaceably your self.

And in studying to preserve peace among others; not begetting, or cherishing any mis-understandings between Neighbours, and endeavouring to remove them when you find them.

*The Tryal and Judgment*

In Love, and Reverence, and Duty to your Parents.

And, if need be, in succouring and maintaining them.

In constant Loyalty and Obedience to your Rightful Princes, be they good or bad, be they of true or false Religions, and be they Protectors of God's true Worship, or Persecutors thereof.

And in not casting off your Allegiance to them, or levying War against them, on any Pretences or Provocations.

In reverent Submission, and adherence to rightful and faithful Bishops and Pastors of Christ's Church.

In keeping the Bond of Peace, by adhering to their Communion, and flying Schism.

And in keeping to them, at the Head of God's necessary Truths, and in the Ministration of a pure and holy Worship, against others who fall to minister by polluted and corrupt Offices, or set up for Heretical Depravours of the Truth.

And

And in a faithful discharge of your Duties in any other Relations, as of Husband and Wife, Master or Servant, or the like, wherein by the providence of God, you stand plac'd with others, and mutually indebted.

*Questions concerning our Obedience of these Laws.*

1. **H**AS it been the Study and endeavour of your Life, by God's help, to perform these forcited, and such like Duties, though with the infirmities of a forgetful and frail Nature?

2. Have you bethought your self, according as your Time and Memory will serve you, and call'd to mind your manifold Transgressions and Breaches of any of them?

3. After all the Discoveries which you have made thereof, no doubt but many of your Breaches of the same, are still secret; for \* *who can tell how oft he hath offended?* And are you truly sorry in the General, for

all

\* Psal. 19.  
12.



all the rest of those Breaches, which by your Recollection you cannot recover, or call to mind in particular?

4. Where you find, that in any of these, or the like Duties, you have hearkned more to wicked and worldly Lusts, than to a good Conscience, and have yielded to Transgress; are you now ashamed of your Self for having done the same?

Especially for having done so, against both the Majesty and the Mercy of the ever Blessed God, that made you; and of an ever Blessed Saviour, who redeemed you from everlasting Death with his own Blood, and has prepared Joys both endless and unspeakable for you in another World; and of the Holy Spirit of God, who is ~~grieved therewith~~, and whose infinite Love had instill'd better things into you, would you have hearkened to his good Motions?

† Eph. 4.  
30.

And against the Sense and Convictions of your own Mind, which knows you ought not to have done so?

And

And against your own many, most solemn, and repeated Promises to the contrary?

5. Are you now offended with your self, and sorrowful from the bottom of your Heart, that ever you yielded to commit them? And do you wish with all your Soul, that they never had been done?

6. Do you earnestly desire, that you may never yield to commit them any more, nor consent hereafter to repeat the same?

7. Are you resolved by the Grace of God, to endeavour so to do for the time to come, [*\* if it please him \** *This Clause when the Person is Sick.* to try you still longer, and to raise you up again.]

8. Do you believe those precious promises, which God has made us in his Holy Gospel, to assist and help on such obedient endeavours with his Almighty Spirit and Grace?

And are you fully purposed to put forth these obedient endeavours, in hopes thereof?

9. Are you heartily sorry, that those endeavours have not been more perfect in you hitherto?

And

And do you truly desire, that they may still grow more and more?

10. Will you be careful to remember these Holy purposes, as you shall need the same (if by God's Blessing) you shall recover from this Sickness?

And will you take it kindly, and be heartily thankful to any, who shall put you in Mind thereof?

11. Is there any particular Sin amongst all these, which lies heavy above the Rest upon your Conscience, and for which you yet need, and desire, more particular Direction, Comfort, and Absolution?

12. Besides this Repentance, for all your wilful or allowed Breaches, of any of these Commandments; are you likewise humbled, and heartily troubled, for any Breaches thereof by surprize?

Or for any hasty, and unconsidered stirrings, and first Motions of sinful Lusts?

Or for rash Words or Censures, or Wandrings in Prayer, and the like.

Tho

Tho' you did not indulge, or antecedently give way to these Breaches, yet are you humbled, and heartily troubled for the same, after once you observe your self to have fallen into them?

Do you earnestly beg God's pardon thereof?

And are you purposed by his Grace, to watch still against them the best you can, for the time to come?

III.

3. **Y**OU will be called to give an Account of your *Charity* and *Forgiveness* of others. If you forgive Men their *Trespases*, your Heavenly Father will also forgive you.

But if you forgive not Men their *Trespases*, neither will your Father forgive you your *Trespases*, Matth. 6. 14, 15.

*Questions about this Forgiveness.*

**D**O you from your Heart forgive those, who have injured or offended you, as you expect Forgiveness of your Offences at God's Hand?

2. Do

## The Tryal and Judgment

2. Do you lay aside all ill Will, and all Desires, and Purposes of Revenge towards them?

And are you ready and resolved by God's Grace, not to shew the same, when it shall lie in your way, either to profit or hurt them?

3. Do you heartily pray, that God would forgive them?

And would you be glad to see them made sensible of their Offences, and taking the right way to have God's Pardon of them, rather than to see them suffering for the same?

4. Do you remember any Person in particular, to whom you would have so much told, or signified in your Name?

If so, do you intend by God's leave to have the same signified to them?

Or who shall do it? And when?

## IV.

4. Of your Reconciliation to your Brethren, and making Restitution after any wrongs which you have done to them.

If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee ;

Leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.

Agree with thine Adversary quickly whilst thou art in the way with him, lest he deliver thee to the Judge, and the Judge to the Executioner, and thou be cast into Prison.

Verily thou shalt by no means come out thence, till thou hast paid the uttermost Farthing. *Match. 5. 23, 24, 25, 26.*

If the wicked restore the Pledge, and give again what he hath Robbed, none of his Sins shall be mentioned to him, he shall surely live and not die. *Ezek. 33. 15, 16.*

Questions

*Questions about this Reconciliation, and Restitution, or making just Amends, after Injuries.*

1. **D**O you desire, that all persons, whom you have any ways offended, would forgive you?

2. If you know of any who have had just cause, either in the way of Conversation, or of Business, to be offended with you, and take things ill of you, are you ready, where that is wanting, to appease or remove their uneasie remembrance of the same, by having a signification of your love carryed to them, and of your desire of their Pardon?

3. Do you call to mind any by name, to whom this should have been done, but hitherto has not been done? or to whom you would have it done?

If so, who shall do it? and when?

4. Do you remember any Reparation, or Restitution which you need to make to any Person, for any wrongs which you have ever done to them or theirs, either in their Lives, their  
Beds,



Beds, their Goods, or their Good-  
name; or by tempting them to sin?  
and if so, are you prepared, if that  
has not been done already, to make  
them all just and reasonable amends?

Or would you have any thing more  
done, than has been done in any of  
these Cases, where it may be done with  
more convenience; and may tend to  
your further Comfort and Peace?

5. If you have injured any, by  
tempting and drawing them into Sin,  
or dangerous Errors, do you truly  
desire, if that is still needful to be done,  
that they may be made sensible of their  
sins, or errors, as you are, and so put  
into the way of pardon thereof?

6. Or, if as brethren in Iniquity,  
and companions in Sin, you have  
hardned one another by sitting at it  
together, do you desire the same for  
them? and where you have not done  
it before, will you endeavour to make  
them sensible thereof, and seek their  
Recovery the best you can?

7. Would you have any thing sent  
to them in your Name, to make them  
sensible thereof? And if so, when,  
and by whom?

8. Are

8. Are you ready to shew mercy, as you have the extreamest need to ask it, that *Mercy may rejoyce* in your behalf *against Judgment*?

\* Dan. 4.  
27.

9. And will you *\*break off your Sins by Alms-Deeds*, according as God has enabled you, and your iniquities, by giving to the Poor?

If you have been more wanting in it in time past, will you be more careful and liberal therein, for the time to come?

And will you still remember, that you are but *God's Steward* of all your worldly Estate, and must give an account what you have done out of it for him, as well as what you have done for your self? And will you prepare to give a good account thereof?

*Questions upon the whole.*

1. **D**O you believe, that Almighty God is ready Graciously to Pardon all such Believers of the foresaid Articles of the Christian Faith, as truly repent them in this manner of all their Sins, and forgive others, and are ready to seek Reconciliation

ciliation and satisfaction for all injuries which they have done, and to shew Mercy, and are in Peace and Charity with all their Neighbours?

2. Do you believe, that he is ready to do this, only for the sake of our Blessed Saviour and Redeemer *Jesus Christ*, and in regard to the Merits of his Death, who, by his dying on the Cross for our Sins, purchased all this Mercy for all truly Penitent Believers?

3. Are you truly sensible of his Exceeding great Love therein, and from the bottom of your Heart, are you Thankful to him for the same?

After which Questions, the Guide of Souls, if he is the asker of them, in visiting the Sick, and dispensing Absolution, [or the Penitent himself, when he is his own Examiner,] may go on to this effect.

Now know therefore, † Brother † O! my [or Sister] that altho' you are a Sin-Soul, *that* ner, yet \* *Jesus Christ came into the world to save sinners.* Altho' you have *art, &c.* been a lost Sinner, yet he is † *came to* When it is only the Penitent trying himself. † *1 Tim. 1. 15. † Mat. 18. 11.*

Altho' you have sinn'd yet you do not cover your Sins, or Justifie them; but with grief of Heart confess them, and condemn your self for the same.

† 1 Jo. 1. 9. And † if we confess our sins, he is faithful and just to forgive us our Sins.

You confess them to him with a resolved aversion, and turn away from the same, having by the help of his Grace already forsaken some, and studying and being resolved in Heart

† Prov. 28. 13. to forsake all: And † whose Confesseth and forsaketh his Sins, shall find mercy.

If you have sinned against your Brethren, you are ready to submit your self, and seek to reconcile your self to them, and to the utmost of your Power to make them any reasonable Satisfaction. And if a Man has † first reconciled himself to his Brother, he may come to God with a good heart, and

† Mat. 5. 24. † Ezek. 33. 15, 16. offer his gift. † If he hath Repented and given again what he hath Robbed, his Sin shall not be mentioned.

Whilst with an Humble, a Contrite, and a returning Heart, you are thus seeking to the Father of Mercies to forgive you your trespasses, you do from your Heart forgive all other

other Persons, who have sinned against you, their Trespases. And  
 † if we forgive men their trespasses, our Mat. 6. 14  
 Heavenly Father will also forgive us.

As you earnestly seek Mercy, you  
 are ready to shew it, and according  
 to your ability, to give Alms to the  
 needy. And \* blessed are the merciful, \* Mat. 5.  
 for they shall obtain mercy, † and mercy † Jam. 2.  
 rejoiceth against judgment. 13.

\* Upon such Faith & Repentance,  
 and Satisfaction for Injuries, and \* This,  
 shewing Mercy and forgiveness of o- when the  
 thers, when they are sincere and Guide of  
 right, our most merciful God and Souls is  
 Saviour will most graciously forgive the Exa-  
 us, at the great Day of Judgment. miner.  
 And he † has committed the Mini- the Peni-  
 stry of reconciliation to his Ministers, tent is his  
 that, upon appearance of the same, own exa-  
 miner, he may go  
 on from hence, if he pleases, to comfort up his Spi-  
 rit, and further express his Devotion to Almighty  
 God, by Prayer, the 3d. pag. 29. Intituled a Profes-  
 sion of the Fruits of Repentance, and the condition of  
 Forgiveness. And by Prayer the 4th. pag. 32. Intituled  
 A Prayer for Pardon of Sins. Or, if he is desirous  
 to shorten the Office, he may omit them, and pass  
 on to the Confession of Sins, taken out of the office  
 for the Communion, and the other Prayers and Sen-  
 tences, which are here set down.

† 2 Cor. 5. 18.

they

## The Tryal and Judgment

they may declare and deal it out, for the Comfort of such truly faithful and penitent Persons here in this World.

And, now upon this Profession, which you have here made, of this Christian Faith, and Repentance, and reparation of Injuries, and of forgiveness of others, and having charity towards all Persons, and of shewing Mercy to the miserable, all which you declare is unfeigned, and from the bottom of your Heart, do you desire from the mouth of *Christ's Minister* to receive the benefit of *Absolution*?

Then may the Minister proceed, as he sees fit, to lead the Penitent on in this form of Confession taken out of the Office for the Communion.

**A** Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all Men\*, we humbly acknowledge and bewail, when the Penitent is his own examiner. **O** manifold sins and wickedness, which he from time to time most grievously hath committed, by thought, word

word, and deed, against thy Divine Majesty. Provoking most justly thy wrath and indignation against \* him. † He doth earnestly repent, \* Or Her, † Or She, and is heartily sorry for these his misdoings. The remembrance of according as the Person is. them is grievous unto him; The burden of them is intolerable. Have mercy upon him, have mercy upon him most merciful Father. For thy Son, Lord Jesus Christ's sake, forgive him all that is past, and grant that he may ever hereafter serve and please thee in newness of Life, to honour and glory of thy Name, thro' Jesus Christ our Lord. Amen.

And then Pronounce the Absolution following.

**A**lmighty God our heavenly Father, When the Penitent who of his great mercy, hath promised forgiveness of sins, to all them that examines himself, he with hearty Repentance, and true Faith may return unto him; have mercy upon you, repeat this Pardon and deliver you from all your on his sins, confirm and strengthen you in all knees, and say me, and Goodness; and bring you to everlasting my, for  
E ing you & yours



## The Tryal and Judgment

ing Life, thro' Jesus Christ our Lord,  
Amen.

Or, instead of this Form of Absolution,  
if he think that fitter, he may use the  
form in the Visitation of the Sick.

Our Lord Jesus Christ, who hath left  
power to his Church to Absolve all Sin-  
ners, who truly repent and believe in  
him, of his great mercy forgive thee  
thine Offences: And by his Authority com-  
mitted to me, I absolve thee from all thy  
sins, in the name of the Father, and of the  
Son, and of the Holy Ghost. Amen.

\* Or, the  
Person  
himself;  
when he  
is his own  
examiner,

After which, \* the Minister may go  
on with the Collect, that follows the  
Absolution in the Office of the Visitation  
of the Sick.  
making such changes in this, and the following Pray-  
ers, of me for him, mine for his, &c. as are requisite  
when one speaks not of another, but of himself.

O! most Merciful God, who secur-  
ding to the multitude of thy Mercies  
dost so put away the sins of those who tru-  
ly repent, that thou rememberest them  
no more; open thine Eye of Mercy up-  
on this thy servant, who most earnestly  
desireth Pardon and Forgiveness. Renew  
in

in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the Devil, or by his own carnal will and frailness: Preserve and continue this

[ \* Sick ] member, in the Unity of the Church; consider his Contrition, accept his Tears, [ assuage his Pain, as shall seem to thee most expedient for him. ] And for as much as he putteth his full trust in thy Mercy, impute not unto him his former sins; but strengthen him with thy Blessed Spirit, and when thou art pleased to take him hence, take him unto thy Favour, thro' the Merits of thy most Dearly Beloved Son Jesus Christ our Lord. Amen.

\* The Sick, as likewise the following words within the Hooks [ ] must be omitted when this Office is used in time of *Heath.*

And if the Penitent is visited as a sick Person, he may then use the Psalm after it.

In thee, O! Lord have I put my trust, let me never be put to Confusion: but red me, &c.

But else, instead thereof, he may use these Sentences and Prayers.

Sentences after the Absolution, in the Communion Service.

† Hear what comfortable words our Saviour Christ saith, unto all that truly turn unto him.

† Or, bear, O! my Soul, when the Penitent examines himself.

## The Tryal and Judgment

Come unto me, all that travel and are heavy laden, and I will refresh you. Mat. 11. 28.

So God loved the World, that he gave his only begotten Son, to the end that all that believe on him should not perish, but have everlasting life. Jo. 3. 16.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. 1 Tim. 1. 15.

Hear also what St. John saith.

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins. 1 Jo. 2. 1.

In the Visitation of the Sick.

**O**! Saviour of the World, who by thy Cross and precious Blood hast redeemed us, save this thy Servant, and help him, we humbly intreat thee; O! Lord. Amen.

In the Communion.

**S**pare him, O! Lord, who hath confessed his sins unto thee, that he, whose Conscience by sin was accused, by thy mer-  
merci-

of the SOUL:

95

merciful Pardon may be absolved, through  
Jesus Christ our Lord. Amen.

The Collect for the 21 Sunday  
after Trinity.

**G**Rant we beseech thee, merciful Lord,  
to this thy Servant, and to all  
thy faithful People Pardon and Peace,  
that they may be cleansed from all their  
sins, and serve thee with a quiet Mind,  
thro' Jesus Christ our Lord. Amen.

In the Visitation of the Sick.

**T**HE Almighty Lord, who is a  
most strong Tower to all  
them that put their trust in him, to  
whom all things in Heaven, and  
Earth, and under the Earth, do  
bow and obey; be now and ever-  
more thy defence, and make thee  
know and feel, that there is none  
other name under Heaven given to  
Man, in whom, and through whom,  
thou mayest receive Health and Sal-  
vation, but only the name of our  
Lord Jesus Christ. Amen.

'Unto God's gracious Mercy and  
Protection we commit thee. The  
Lord bless thee and keep thee. The

‘ Lord make his face to shine upon  
 ‘ thee, and be gracious unto thee.  
 ‘ The Lord lift up his countenance  
 ‘ upon thee, and give thee Peace, both  
 ‘ now and ever-more. *Amen.*

‘ And the Peace of God, which  
 ‘ passeth all understanding, keep your  
 ‘ heart and mind in the knowledge  
 ‘ and love of God, and of his Son Jesus  
 ‘ Christ our Lord, and the Blessing of  
 ‘ God Almighty, the Father, the Son,  
 ‘ and the Holy Ghost, be with you,  
 ‘ and remain in you always. *Amen.*

After all this is done, I would  
 put the Penitent in mind of one thing,  
*viz.* That the *Holy Communion* is still  
 a further and Principal means, to  
 settle and secure, both the Pardon  
 and the Peace of his Soul. The re-  
 ceiving it from the hands of God’s  
 authorized Minister, acting therein  
 by God’s appointment, and in God’s  
 name, is the most effectual *Absolution*,  
 and one of the best Assurances and  
 Seals of Pardon. The Cup, which he  
 gives the Penitent to Drink from  
 God, is \* *Christ’s Blood for the remission*  
 of Sins, or the remission of Sins which  
 he

\* Mat. 26.  
 28.

he purchased by the shedding of his Blood. And the method of the Church in the restoration of Penitents, was to finish and consummate their Reconciliation, by giving them <sup>†</sup> the Holy Communion. For <sup>†</sup> as oft as tiescunque ~~sins are remitted or absolved in the Church~~ peccata donantur, they receive Christ's Body, that the remission of sins which is granted may be conveyed by his Blood, says St. Ambrose. corpus eius jus sacramentum sumimus, ut per Sanguinem eius fiat peccatorum remissio. Ambros. de Poenit. l. 2. c. 3.

And therefore the sick Penitent, when he has received the foregoing Absolution, would provide well for the Peace and Comfort of his Soul, if, after some respite to recover his strength, or at some convenient time soon after, when he sees most fit, he would Consummate his Absolution by receiving the Blessed Sacrament.

And other Penitents, after the use of this Office, would do well and wisely to do the same, as soon after as conveniently they can.

# AN OFFICE FOR

## One troubled in Mind.

### SCRIPTURES.

Psalms. 103. v. 8. to 19. } Psal. 130.  
Ezek. 18. v. 21. to the end } Ez. 33. v.  
Luke 15. } 11. to 20.

### 1. For Profession of Trouble.

**I** Am poor and needy, and my heart  
is wounded within me, Psal. 119.  
22.

Mine iniquities have taken hold upon  
me, so that I am not able to look up;  
they are more than the hairs of my head,  
therefore my heart faileth me. Psalm.  
40. 12.

Thou writest bitter things against me,  
and makest me to possess the iniquities of  
my youth. Job. 13. 26.

Lord, why castest thou off my soul?  
why hidest thou thy face from me?

The



The Arrows of the Almighty are within me, the poyson whereof drinketh up my spirit: The terrors of God do see themselves in array against me. Job 6. 4.

Thy fierce wrath goeth over me, thy terrors have cut me off.

While I suffer thy terrors, I am distracted: Pſal. 88. 14, 15, 16.

2. Grounds of Comfort.

I. From the Mercifulness of God.

**W**ILT thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? Job 13. 25.

Wilt the Lord cast off for ever? and will he be favourable no more?

Is his mercy clean gone for ever? doth his promise fail for evermore?

Hath God forgotten to be gracious? has he in anger shut up his tender Mercies?

And I said, this is my infirmity: but I will remember the years of the right hand of the most High.

I will remember the works of the Lord,  
surely I will remember thy wonders of old.  
Psal. 77. 7, 8, 9, 10, 11.

Thou hast always been a God forgiv-  
ing iniquity, transgression, and sin. Ex.  
34. 6, 7.

The Lord is merciful and gracious, he  
will not always chide, neither will he  
keep his anger for ever. Psal. 103. 8, 9.

Who is a God like unto thee, that par-  
doneth iniquity? He retaineth not his an-  
ger for ever, because he delighteth in  
mercy. Mat. 7. 18.

## 2. From Promises to the Penitent.

**W**hen the wicked Man turneth a-  
way from his Wickedness, that  
he hath Committed, and doth that which  
is Lawful and Right, he shall save his  
Soul alive.

Because he considereth, and turneth  
away from his Transgressions that he hath  
committed, he shall surely live, he shall  
not Die.

Repent therefore, and turn your selves  
from all your Transgressions, so Ini-  
quity shall not be your Ruin. Ezek. 18.  
27, 28, 30.

As I live, saith the Lord God, I have  
no pleasure in the Death of the Wicked;  
but that the wicked turn from his way and  
live; turn ye, turn ye from your evil ways,  
for why will you die? Ezek. 33. 11.  
Go, and sin no more; then will not I  
condemn thee, John. 8. 11.

Come unto me all ye that Labour, and  
are heavy Laden, and I will give you Rest,  
Mat. 11. 28.

This is a faithful saying, and worthy  
of all acceptation, that Jesus Christ came  
into the World to save Sinners, of whom  
I am Chief. 1 Tim. 1. 15.

If any Man Sin, we have an Advocate  
with the Father, Jesus Christ the Right-  
eous, and he is the Propitiation for our  
Sins. 1 Jo. 2. 1, 2.

The Blood of Jesus Christ his Son,  
cleanseth us from all Sin, 1 Jo. 1. 7.

There is therefore now no Condemnation,  
to them which are in Christ Jesus,  
who walk not after the Flesh, but after  
the Spirit. Rom. 8. 1.

From the Compassionateness of  
our High Priest.

**T**HE Lord pitieth those that fear  
him, like as a Father pitieth his  
own Children. For

For he knows our Infirmities, he remembreth that we are Dust. Psal. 103.

13. 14.

We have not an High Priest, which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without Sin. Heb.

4. 15.

He was made like unto his Brethren, that he might be a Merciful and Faithful High Priest.

For in that he himself hath suffered being tempted, he is able to succour them that are Tempted. Heb. 2. 17, 18.

He can have compassion on (or reasonably bear as in the Margin, with) the Ignorant and those that are out of the way. Heb. 5. 2.

He will not break the bruised Reed, nor quench the smoking Flax. Isa. 43. 3.

3. The acceptableness of an Humble Spirit.

**T**HE humble Publican stood afar off, would not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

I tell you this Man went down to his House justified, rather than the other: for every one that Exalteth himself shall be abased, and he that Humbleth himself, shall be Exalted. Luk. 18. 13, 14.

To this Man will I look, even to him that is Poor, and of a contrite Spirit, and Trembleth at my word. Ma. 66. 2.

I dwell with him, that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Hearts of the Contrite ones. Isa. 57. 15.

He healeth the broken in Heart, and bindeth up their Wounds. Psal. 147. 3:

4. Of Peace, and Hope, and Joy in God.

**P**Peace I leave with you, my Peace I give unto you. John 14. 27.

These things have I spoken unto you that in me you might have Peace. John 16. 33.

Herein is our Love made Perfect, that we may have boldness in the Day of Judgment.

Perfect Love casteth out fear, because fear hath Torment. 1 Jo. 4. 17, 18.

Let all those that seek thee, rejoyce and be glad in thee. Psal. 40. 16.

The.

For he knows our Infirmities, he remembreth that we are Dust. Psal. 103.

13. 14.

We have not an High Priest, which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without Sin. Heb.

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**T**HE humble Publican stood afar off, so he would not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

The fruit of the Spirit, is Joy, & Peace,  
Gal. 5. 22.

The Kingdom of God is Righteousness,  
and Peace, and Joy in the Holy Ghost.

Rom. 14. 17.

Finally, my Brethren, rejoice in the  
Lord. Phil. 3. 1.

Rejoice in the Lord always, and again  
I say Rejoice.

In every thing, by Prayer and Suppli-  
cation, with thanksgiving, let your re-  
quest be made known unto God.

And the Peace of God, which Passeth  
all understanding, shall keep your Hearts  
and Minds through Christ Jesus. Phil.  
4. 6, 7.

Now the God of Hope, fill you with  
all Joy, and Peace in Believing, that  
ye may abound in Hope through the  
Power of the Holy Ghost. Rom. 15. 13.

Shew the same Diligence every one of  
you, to the full Assurance of Hope unto  
the end.

Which Hope, hath as an Anchor of  
the Soul, both sure and Steadfast. Heb.

6. 11, 19.

Rejoice in Hope. Rom. 12. 12.

Be sober, and Hope to the End. 1 Pet.

1. 13.

Love



Love his appearing. 2 Tim. 4. 8.

Looking for, and hastening unto the  
coming of the Day of God. 2 Pet.

3. 12.

Come Lord Jesus, come quickly. Rev.  
22. 20.

Glory be to the Father, and to the  
Son, &c.

As it was in the Beginning, &c.

5. An Hymn of Thanksgiving, af-  
ter one is Delivered from Trouble  
of Mind.

The bruised Reed, O! Lord, thou  
hast not broke, nor quenched the smok-  
ing Flax. Mat. 12. 20.

Thou hast restored unto me the Joy of  
thy Salvation, and upheld me with thy  
free Spirit.

Thou hast made me to bear of Joy and  
Gladness, that the Bones which thou hadst  
broken Rejoyce. Psal. 51. 8, 12.

I said, I will confesse my Transgressions  
unto the Lord, and thou forgavest the  
Iniquity of my Sin.

For this shall every one that is Godly,  
pray unto thee in a Time when thou mayest  
be found. Psal. 32. 5, 6.

Depart

Depart from me all ye workers of Iniquity; for the Lord hath heard the Voice of my weeping.

The Lord hath heard my Supplication, the Lord will receive my Prayer. Psal. 6. 8, 9.

He will regard the Prayer of the destitute, and not despise their Prayer.

And this shall be written from the Generation to come; and the People which shall be created shall Praise the Lord. Psal. 102. 17, 18.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, World without end, Amen.

## PRAYERS.

I. A general Prayer for one troubled in Mind.

**O**! Righteous Lord, thy Justice hath brought me to reap the bitter Fruits of my own evil waye, and \* to possess mine Iniquities. My sins at length have taken hold upon me, and thou writest bitter things against me, and thy † fierce wrath goeth over me.

\* Job 13. 26.

† Psal. 18. 15, 16.

me. Thy Terrors do ever distract my  
thoughts, my Spirit is quite broken within  
me by reason thereof, and my Heart  
faileth me. *† Psal. 40.*

But, O! Gracious God, tho' I be  
troubled and cast down, let me not  
fall, I humbly entreat thee, into utter  
despair. Whilst I live, let me not for-  
goe the hopes of thy Mercy, nor the  
care of my own Return to my Duty.  
When I groan under my Burdens,  
make me to flee unto thee for ease.  
When I am terrified with my former  
Sins, let me make haste to forsake the  
same, and labour diligently to set my  
Soul safe by new Obedience. When  
I am struck with the sting of my own  
Guilts, enable me, O! Jesus, to look  
up to thy Cross, and to the Merits  
thereof, and to rest my Heart upon  
the same by true Repentance. When  
I am most mistrustful of my self, let  
me not mistrust thee, nor call in Que-  
stion any comfortable Promises of  
thy free Grace and Mercy.  
O! Father, let thy smiting re-claim  
and amend me, and then let thy com-  
forts revive me. Let thy dear Son's  
most precious Blood Expiate all my  
Sins.

Sins, and let his Grace cure them.  
 And instead of these most just and  
 deserved Terrore, wherewith thou  
 now takest Vengeance for the same;  
 Lord, let me have thy Mercy to for-  
 give my Sins, and cause me to hear  
 the Voice of Peace, to quiet and  
 comfort my amazed Conscience, for  
 my only Saviour and Redeemer Jesus  
 Christ's sake, Amen.

*A Prayer for the same, out of the Office  
 of the Visitation of the Sick.*

**O** Blessed Lord, the Father of  
 Mercies, and the God of all  
 Comforts, I beseech thee look down  
 in pity and compassion upon me thy  
 afflicted Servant. Thou writest bit-  
 ter things against me, & makest me  
 to possess my former iniquities; thy  
 wrath lyeth hard upon me, and my  
 Soul is full of Trouble. But, O!  
 merciful God, who hast written thy  
 Holy word for our Learning, that  
 we through Patience and Comfort  
 of thy Holy Scriptures might have  
 hope; give me a right understand-  
 ing of my Self, and of thy Threats  
 and

‘ and Promises, that I may neither  
‘ cast away my Confidence in thee,  
‘ nor place it any where but in thee.  
‘ Give me Strength against all my  
‘ Temptations, and Heal all my  
‘ Distempers. Break not the bruised  
‘ Reed, nor quench the smoking Flax.  
‘ Shut not up thy tender Mercies in  
‘ Displeasure; but make me to hear  
‘ of joy and gladness, that the Bones  
‘ which thou hast broken may re-  
‘ joyce. Deliver me from fear of the  
‘ Enemy, and lift up the light of  
‘ thy Countenance upon me, and give  
‘ me Peace through the Merits and  
‘ Mediation of Jesus Christ our Lord,  
*Amen.*

Collect for 21 Sunday after  
Trinity.

**G**overt, I beseech thee, Merciful  
Lord, to me and all thy faithful  
People, Pardon and Peace, that we may  
be cleansed from all our Sins, and serve  
thee with a quiet mind, through Jesus  
Christ our Lord, Amen.

Prayers

Prayers for particular Graces.

*I. Prayers for a sense of Sins, without  
Despair of Mercy to Pardon them, or  
of Grace to cure them.*

**O**! Almighty Lord, make me truly, and deeply humble for my sins, and fully sensible of my own Vileness. Never suffer me so far to loose my fears, as to grow conceited of my self, or Careless of my Duty; nor so far to presume upon the Mercy and Pardon, when I truly repent of the same, as to cast off a true Dread and Terror of thy Justice, if I should revolt and return to them again.

But deliver me, O! my God, from all such abjectness, as, instead of setting me further off from my Sins, is fit only to keep me a surer Prisoner under them. And whilst I retain so much fear and lowliness, as will keep up holy care and watchfulness; grant that I may retain so much hope too, as will encourage and strengthen Holy Endeavours, and afford Peace.

And,

And therefore, O! my Dear Lord, when I think the worst of my self, let me not proceed to a Belief, that I am past all bounds, of being pardoned by thy Mercy, or of being made better by thy Grace. Let me not once imagin when I am fallen, either that it is in vain for me to endeavour to rise again; or, if by thy help I should rise, that there is no hope of my being forgiven.

But when I am most jealous of my self, let me be confident of thee, And together with an humble sense and fear of my Sins, enable me to keep up a sure hope of thy Promises, and a strict care of my own Repentance, and a Comfortable Persuasion of thy Gracious acceptance thereof, for our Lord Jesus Christ's sake Amen.

**K**EEP me always sensible, O! God, that as thou art most justly angered at my Sins; so thou art most easie to be appeased, and reconciled by my true Repentance. And that thou art not more offended with me, whilst I lie down in my folly; than



† Luk. 15.  
7.

than thou wilt be delighted with me, when with the *Penitent Prodigal*, I shall have come to my self, and returned to my Duty. Let me never forget, that † *there is joy in Heaven over every Sinner that Repenteth*; and that *whenever a Sinner turneth away from his iniquity, he shall be sure to find mercy with thee, thro' the Merits and Meditation of Jesus Christ our Lord, Amen.*

2. A Prayer for *Hopes of Mercy, and of Grace, to encourage Repentancy.*

**M**Y Heart, O! Almighty Lord, is full of Trouble, and ought to be so whilst it is fond of sin. But let not my sorrow settle into a neglect of cure, nor my fear grow up into Despair. When I think ill of my self, let me not fall, O! most Gracious Father, to think ill of thee: and after I have grievously affronted thy Majesty, as I have alas! thro' all the course of my life, let me not come now at last to affront and exclude thy Mercy.

My Sins, O! Lord, are many, and great. But my sweet Saviours Merits,

rise, and thy Mercies, are infinitely greater. And the Guilt thereof is not too great for thy Mercy to Pardon; nor my proneness to repeat the same, too great for thy Grace to overcome. And therefore, O! Dear God, tho' by my former evil Life, I have thrown off my Innocence; give me not up therewith, to throw away the thoughts of my own Repentance, nor the hopes of thy Gracious acceptance. Let me not shut that Gate of Mercy upon my self by Despair, which thou hast set open for every truly contrite Sinner; & stir me up by true Repentance to enter in at the same.

† There is mercy with thee, O God! † Psal. 130. 4.  
that thou mayest be appeased. And therefore there shall be Repentance with me, and in hopes of thy mercy thou shalt be satisfied. Tho' I have fallen, yet by thy Grace I will not rest under my fall; nor despair of thy Mercy when I am risen; nor of strength by thy Grace, to rise up again. But setting my heart to fear thee, I desire to rest my Soul on the sure hopes of thy Spirit, to perfect my sincere Endeavours, and on the sure Hopes of

of thy Mercy to pardon mine Offences, for the Merits of thy dear Son, and my only Saviour and Redeemer, Jesus Christ; Amen.

3. A Prayer setting forth the Grounds of Hope thereof.

**O**! Father of Mercies, be thou my support and stay under all this heaviness & dejection on my Spirit. And let not thy Mercy, or my Faith fail me, when all things else do.

Tho' at present thou art angry with me: yet, O Lord! + show re-

+ Mic. 7.  
18.

taineest not anger for ever, because thou delightest in Mercy. O! resume thy

beloved property towards me, and laying aside thy fierce wrath, shew Pity on me.

Tho' I am a wicked, and a wretched Creature, yet, thou art a Merciful God. + Thou art a God for-

+ Ex. 34.  
6, 7.

giving Iniquity, forgive that which lies so heavy upon me. + Thou art

+ 1 Tim. 1.  
15.

the Saviour of Sinners, save me who am a most grievous Sinner, and let me not Perish in my Sins.

Thy Mercies, O! Gracious Father,

ther, have been wonderful towards the  
 greatest Offenders; such as thy ser-  
 vant *David*, who was guilty of *Mul-*  
*tery* and *Murder*; and *Peter*, who for-  
 sware himself, and denied his Master;  
 and *Saul*, who Persecuted and made ba-  
 rock of the Church; yea, and even those  
 wicked *Jews*, who Murdered and Cru-  
 cified the Son of God himself: and they  
 were never shut against any Sinner,  
 who turned to thee with true Repen-  
 tance. O! then let not me despair of  
 that Pardon, which was never yet  
 deny'd to any truly contrite Heart in  
 my Condition. Let not me imagine,  
 that thou, who art infinite in Mercy,  
 hast less Mercy in store when I need,  
 than thou hadst for the needs of others.  
 Or that thou, who art a tender Father  
 towards all, and *Judgest without re- + 1 Pet. 1.*  
*spect of persons*, I will deny that Mercy 17.  
 to my true Repentance, which, ac-  
 cording to thy gracious Promise,  
 thou didst extend to theirs.  
 I know, O! God, that I have de-  
 served the severest Punishments. But  
 thy Mercy dealeth not with us ac-  
 cording to our Deserts. And as my  
 sins have deserved Punishment? So  
 F thou,

thou O! Blessed Jesus, hast deserved  
my Pardon of the same.

\* 1 Jo. 2. Thou ~~hast~~ <sup>hast</sup> the Propitiation for our  
sins. And thy ~~of~~ <sup>of</sup> Blood cleanseth us  
† 1 Jo. 1. from all sin. O! let me not mistrust  
7.

the sufficiency of thy Sacrifice, to  
atone for all mine Offences, which ex-  
piates the Sins of the whole World. \*

\* 1 Jo. 2. If any Man sin, thou art his Advocate  
1. with the Father. And let not me ima-  
gine that thou canst ever move in vain,  
or, that whilst thou art ready, yet  
sure to intercede in the cause of Every  
other contrite Sinner, thou wilt be si-  
lent, and sit still in mine.

Holy Father, have Mercy on me!  
Sweet Jesus, cleanse and save me.  
Wash away the stain of my Sins, and  
speak peace to my affrighted consci-  
ence, and revive and comfort up my  
broken Heart: that I may live a  
monument of thy Mercy, and a com-  
fort to poor Penitents and broken  
Spirits, who shall hereafter be upheld  
thereby, and hope for like mercy in  
their Dejection, as thou shalt have  
graciously shewed to me in mine, for  
my Blessed Saviour and Redeemer  
Jesus Christ's sake, Amen.

4. Prayers for Mercy and † favoura-  
ble allowances, in trying our Servi-  
ces.

† For clearer In-  
formation  
about  
these Fa-

vourable allowances, the Devout Petitioner may consult the *Practical Believer* or the *Article of the Apostles Creed*, drawn out to form a true *Christians Heart and Practice*. Part. 2. Chap. 4. And *The Measures of Christian Obedience*. Parts the 4th and 5th.

**B**E not extream, O Lord, in mark-  
ing what I have done amiss, nor  
deal Strictly and Rigorously with me;  
but Judge of all my ways with Mercy.

Thou knowest our frame, and considerest  
both weak and frail it is: O, make  
gracious allowances for all the pitty-  
able Frailties, and forgetfulness there-  
of.

Psal.  
103. 14.

In pleading my Cause, O Blessed Je-  
sus, shew thy self † a merciful High  
Priest, who canst bear in reason with our  
Ignorance and Errors, and canst be toucht  
with the feeling of our infirmities. Stand and  
not upon Rigours in discussing my  
poor Services, nor reject any good

† Heb. 2.  
17. and  
c. 4. 15.  
c. 5. 2.

beginnings of thy Grace in my re-  
 turning Heart. † *Quench not the*  
 † *Isa. 42. 4.* *smoking Flax*, but by the gentle  
 breathings of thy Holy Spirit, quicken  
 it into a pure flame: *Nor break the*  
*bruised Reed*, but in tender care and  
 pity bind it up.

Examine all my ways, and weak-  
 nesses, O! my God, with the indul-  
 gent and compassionate abatements  
 of a Father. Judge me, O! Lord,  
 with the mercy and gentleness of a  
 Saviour. Try me with the favour  
 of one that died for me, and seeks at  
 any rate, if it may be done justly and  
 reasonably, to save, not to condemn me.

Be such a Judge, O! Blessed Jesus,  
 as will not strain things to my preju-  
 dice, but that seeks, as far as it may be  
 done with any fairness, to make the  
 best of my Cause. A Judge, that is  
 ready to make the most of my well-  
 meant and sincere Services, and to  
 supply their wants and imperfec-  
 tions, by a gracious acceptance. And  
 to make the least of my Errors and  
 Miscarriages, admitting, and make-  
 ing the uttermost of any thing, which  
 can with truth and reason be offer-  
 ed,



ed, in abatement, or excuse thereof.

Judge me, O! merciful God, with such condescensions of Love & Mercy, and with such mixtures of favour and equity, as may give poor Sinners, who know they labour under manifold Defects and Frailties, cause to hope in thee, and comfort to appear before thee. With such, as may make them look up to thee with *Peace* and *Joy*, and long *† for thy coming*; and support them under all the Tryals and Sorrows of this troublesome World, with a comfortable confidence of being received at last into thine everlasting Kingdom, through the Merits and Mediation of Jesus Christ our Lord, *Amen.*

† Pet. 3.  
12.  
Rev. 22.  
20.

II.

**L**ORD, tho' I am still offending thee, yet I dearly love thee. I can never take pleasure in my self, but when I think I have pleased thee, Nay, I hate my self for it, as often as I find that I have offended thee. And I bear thee a Childs obedient Regard and Reverence, tho' alas! with too much of the alloy and mix-

ture of a Childs folly & forgetfulness;

Look upon mine offences therefore, I humbly intreat thee, O! Father, as the offences of one who loves thee above all things. Look upon them as the slips of one, whose Heart nevertheless is bent upon thy fear, and devoted to thy Service. But who pays thee this Service under a load of Humane Infirmitie, and much frailty of the flesh. Who at one time is drowsie, at another unwary; who is forgetful in many things, and hasty and inconsiderate in more; who naturally grows weary and remiss, when trials return often, or continue long; and whose unconstant Temper is too often dull and listless, when it needs to be most active and vigorous; and supine and inadvertent, when it should be most circumspect, and stand most strictly upon its Guard.

But through all this Cloud of mine infirmities, be thou pleased, O! Gracious Lord, to look to my love and Devotedness to thy Laws: and mercifully accept my Love, and pity my weakness. O! thou who madest me: Consider, and Pity my frailty.

O!

## Troubled in Mind.

PSX I

O! thou who † *hast bore our infirmities,* † *Hib. 4.*  
tho' *without sin,* in thy self, have com- 15.  
passion on them in me. Bear with them,  
O! Lord, as with the failures & for-  
getfulnesses of a sincerely affectionate  
and devoted, tho' of a very frail and  
heedless Servant. Bear with them, O!  
Father, as with the Errors and Over-  
sights, of a loving and dutiful, tho'  
of a very weak, and frail, and simple  
Child. And let me have thy Grace  
to help and guard me against them,  
as well as thy mercy to pity and par-  
don them, for my dearest Lord and  
Saviour Jesus Christ's sake, *Amen.*

5. A Prayer for a Clear and settled  
*Judgment of our selves, and of what  
may establish us in Peace.*

O! God, the giver of all wise tho'ts,  
and the light of those that sit in  
darkness, send forth the light of thy  
Spirit into my Heart, and scatter those  
Clouds of Fears and Ignorance, which  
have been gathering, and settling  
themselves upon it. Rid me of all con-  
fusedness of thoughts; and clear up  
my mind with just and due apprehen-

sions, both of thee, and of my self. And fix and stablish me, O! Lord, in right Judgments, that when by thy Grace, I am once well resolved in things belonging to my peace, I may not be soon shaken in mind, or easily removed from the same, by any returns of ill grounded & distempered fears, and melancholly suggestions.

Remove from me, if it may please thee, O! Merciful Father, any disorders of a distempered Body, that make me unstable in those just persuasions of thy Grace and Mercy. which should do me good; or that do any otherways cast a Mist before my troubled Spirit. Suffer not my fears for my sins, to encrease so far, as instead of being a help to carry me out of them, to prove a snare to detain me in them, and to hinder me from putting forth my self to do my Duty, by holding me under an unprofitable sorrow, and tempting me to despair of mercy.

Lord, fill me plenteously with all those Graces of thy holy Spirit, which must recommend my soul to thee: and with such comforts of the same,

as may sweeten Religion to me, and carry me, instead of spending my self in fruitless complaints, to put forth real endeavours of doing thee Honour and Service, and to lay out my self in ways of thy Glory and of mine own everlasting Peace, thro' Jesus Christ my Lord, *Amen.*

6. *A Prayer for Recommendation of our Humble fears, to God's merciful acceptance.*

**B**UT † *tho' I am afraid, yet, O! † Psal. 50.*  
 my God, I trust in thee. My 3.  
 fears and mistrusts are only of my self, and of the worthlessness and unacceptableness of mine own Services, or of the insufficiency, or insincerity of my own Repentance; but are not at all a mistrust of thy Promises, or of the certainty of thy mercy towards all true penitent Sinners.

And let not this lowliness in mine own Eyes, O! Merciful Lord, hinder me from being acceptable in thine. Look graciously upon me, as thou didst upon the poor Publican, † *Luk. 18.*  
 † *I stand afar off, and dare only call for Mercy at a distance, and* 13, 14.

not lift up so much as my Eyes to Hea-

† Isa. 66. ven. † Look upon me, who have a con-  
2. & C. 57. trite Heart, and despise it not; who am  
15.

Poor and Tremble at thy word, and ac-  
cording to thy Promise, dwell with me,  
and receive my Spirit.

\* Jam. 4.  
10.

Lord, \* I humble my self before thee,  
do thou take me up. I humble my self  
justly, but do thou take me up in  
Mercy. And all my comforts, will  
I ever most thankfully ascribe to the  
praise of thy free Bounty and Grace,  
thro' the merits of my blessed Saviour  
and Redeemer, Jesus Christ, Amen.

7. Prayers for Peace, and Hope, and  
Joy in God.

## I.

**O**! Blessed Lord, grant that I may  
both do thy holy Will, & take  
delight in doing it; and have the  
Comfort as well as the guidance of  
thy Grace. Grant me even now to  
taste the Pleasures, as well as hereaf-  
ter to reap the Profits of thy Service,  
that I may both go on therein more  
cheerfully my self, and may also re-  
commend the same unto others, by  
shew-

shewing a comfortable and joyfull spirit in Performance thereof.

O! that no hard or unjust thoughts of thee, may embitter Religion to me.

O! that no mistrusts of thy merciful acceptance, may either discourage the course of my sincere Obedience, or deprive me of the comforts of the same.

Whilst I am labouring sincerely to serve thee, give me the comfort of

hope, that thou dost accept me, & let me find the ways of † righteousness to

be ways of Peace, both now and in the end, thro' Jesus Christ my Lord. Amen.

† Pro. 3.

17.

Pf. 119.

156.

Pf. 33. 37.

II.

Lord, let thy holy Spirit work in me

\* Joy and Peace, together with Faith

and Righteousness, and other of its blessed

fruits. Set up † thy Kingdom in my

heart, as in righteousness, so in Peace and

Joy in the Holy Ghost. Teach me \* so re-

joyce in the Lord; Yea, to rejoyce in him

always. Let perfect love, when it in-

creaseth. Obedience and chearful Re-

verence, † cast out all tormenting fears:

and let the Peace of God, which passeth all

understanding, keep my heart and mind,

Yea, keep it so sure, that doubtful is

or

\* Gal. 5.

22.

† Rom. 14.

17.

\* Phil. 3.

1. C. 4. 4.

7.

† Jo. 4. 17.



or dispair may never be able to possess themselves thereof any more.

Make my heart to *hope in God*; *\* Rom. 15. 13. † Heb. 6. 11, 19.* yea, *\* to abound in hope thro' the power of the Holy Ghost.* To *† give diligence to the full assurance of hope,* and that *even to the end.* O! that I may have this comfortable hope of thy Mercies, *as an anchor of the Soul, both sure and steadfast,* and may never be driven from the same, by any Storms, or troubles of this World.

Yea, grant O! Lord, that I may *\* Rom. 12. 12.* *\* rejoyce in hope,* and *† be filled with all joy and peace in believing.* That I may *\* look for thy glorious appearance,* and love it, and with desire *haste is on.* And that in all my Tryals here, I may bear up my self with the comfortable expectation of the same, till at length thou shalt mercifully accomplish my Hope, and turn it into a blessed and everlasting fruition and enjoyment, for my dearest Lord and Saviour Jesus Christ's sake. *Amen.*

The Person in trouble, may likewise use the Prayers in the Office for Penitents, intituled, *A Profession of the fruits of Repentance, and the conditions*

*ditions of forgiveness, p. 29. for the quieting of his mind. And the two Prayers following, for pardon of Sins, and for peace of Mind and comfort of the same, as he sees cause.*

8 *A Prayer against perplexing Doubts  
and Scruples.*

**O**! Merciful Lord, keep me under such an Holy Fear, as will make me careful not to trust in false ways, nor to swerve from my Duty when I know it. But remove from me perplexing doubts, and unresolv- edness about the same, which will either hinder me from doing it at all, or make me do it heavily and with a troubled mind. Let not me indulge them, as true tenderness of Spirit, and fruits of thy Grace; but labour against them, as my spiritual diseases, or as Satans Temptations.

Lord, let not me be still disputing what thy holy Will is, when I should be doing it; or endlessly doubtful and disturbed to find thy ways, when I should be walking in them; and ever irresolute and still scrupulously delibe- rating, when I am called out to acti- on.

Let

Let me not want knowledge of my Duty, so as to disobey thee blindly and securely: Nor true tenderness of Conscience, so as to venture on some things which really offend thee, without remorse, because they seem little to my carnal and corrupt thoughts, or are little accounted of by others.

But after once I have been duly instructed therein, and am tenderly sensible of the same, cause me to be fixed and firmly settled in what I know, and to give up my self afterwards cheerfully to perform it; not scrupulously to debate a new, and endlessly examine on every occasion, whether I may safely and acceptably do it or no.

O! My God, let Faith and Knowledge direct my steps, and let Joy and Peace accompany them. Whatever else thou leavest me ignorant of, let me be clear and well resolved about thy ways, and careful with all uprightness to walk therein. Let me not miss here of finding and doing my Duty, nor at last of thy eternal Mercy, through Jesus Christ my Lord. *Amen.*

9. A Prayer against Prophane mistrust  
of Divine Truths, and Blasphemous  
Thoughts.

O! Most gracious God, who by  
the power of thy Spirit, art  
only able to cure the sickness, and to  
overcome the unruliness of mine;  
protect me, I humbly and earnestly  
intreat thee, against all prophane  
Doubts and Mistrusts of thy Truths,  
and against all blasphemous Thoughts  
and Suggestions about Divine Things,  
which either mine own melancholy  
Fancy, or the busie and wicked Ad-  
versary, are ready to represent and  
suggest to me.

Never suffer them, O! God, to  
stagger or weaken my Faith, nor to  
hinder or clog my Practice; nor, if  
thou pleasest, by their wearisome con-  
flicts, to be a pain and burden to my  
Life. Preserve me, not only from  
the sin, but, if it may seem good to  
thy Fatherly Wisdom, from the temp-  
tation too, and from the trouble and  
sorrow of them.

But if it be thy blessed Will, to con-  
tinue these prophane and terrifying  
thoughts

thoughts for my Tryal and Humiliation; Lord, make me sensible, and comfort my disturbed Heart with the sense thereof, that it will not be imputed as a sin to me to be tempted therewith, but to yield to the Temptation. And that in thy sight, I am not guilty of the same, whilst I neither believe them, nor give place to them; not altering or abating, either my Faith, or my Practice thereupon. And that they are the enemies sin, who, to try and tempt me, studiously and wickedly suggests them; not mine, who instead of hearkning thereto and complying therewith, immediately resist them as soon as I perceive them, and cast them out with horror and indignation.

And O! that during this tryal, I may learn to depend intirely upon thee without whom I can do nothing. That as often as these prophane thoughts are thrown into my mind, I may find Grace to overcome them, and without the least allowance or delay to throw them out again. And that I may learn to bear with my self, and to shew Patience under them, as under  
every

every other affliction and tryal of thy ordering. Trusting to thy Grace to assist me, and to thy Mercy to accept me, whilst I am humbly labouring under the same; and to thy goodness to rid me of them in thy due time, for my Dear Lord and only Saviour Jesus Christ's sake. *Amen.*

10. *A thanksgiving, for satisfaction and comfort, after one has been troubled in Mind.*

**O**! Merciful Lord, thou hast caused the light to shine out in the midst of darkness, and given me order and clearness, for my former confuseness of thoughts, and settled my trembling and troubled Spirit in Rest and Peace. Thy Grace has comfortably resolved & enlightned me about thy ways, & set me free from my entangling scruples, & rid me of my dejecting and disquieting fears, by comfortable hopes of thy free mercies in *Christ Jesus*.

Blessed be thy love, O! Gracious Father, for sending me such seasonable helps and suitable instructors, who by clear representations of things, have happily removed my fears and ignorance.

rance. And blessed be thy Grace, for opening my Heart and Eyes, and enlightening and quieting my Spirit, by their means. But above all, blessed be thy goodness, for giving us such sweet promises of favour and mercy in Jesus Christ, as may give poor sinners ease of heart, & humble confidence in thee.

And, O! Do thou, who hast now most graciously spoken peace unto my Soul, maintain & keep up clear knowledge, and unswerving righteousness in the same, that it relaps not into guilt and fear, nor be clogg'd and disquieted by doubts and scruples any more. Make me satisfied and settled in a right understanding of all good things, and careful in the observance of them. And let not any basie workings of the Adversary, or of my own melancholy, make me unnecessarily mistrustful, or suspicious, or unduly jealous, either of thee, or of my self. Let me not be fickle and soon alter'd, in my Perswasions of thy Love, or in my purposes of thy Service. But fix my heart in thoughts of Righteousness, and in the blessings and comforts of Joy and Peace, for our Lord Jesus Christ's sake. *Amen.*

THE





# THE CONTENTS

OF THE

Office for the Penitent.

**T**HE Introduction, page 1.

An Office for the Penitent, containing

1. Scriptures.

1. **F**OR Godly sorrow for sins p. 9.
2. For a Penitential confession of  
the same p. 10
3. For resolutions of Amendment p. 12
4. For Fruits worthy of Repentance p. 14
5. For pardon of sins, and grounds for  
the hopes thereof p. 16
6. For comfort in the same p. 18

2. Prayers.

# The Contents.

## 2. Prayers.

~~1. Prayers upon the several parts of~~  
Repentance, in particular and distinct forms.

1. **A** Confession of Sins P. 17
2. **A** profession of Godly sorrow for sins, and of Resolutions of new obedience. P. 24
3. **A** Profession of the Fruits of Repentance, and the conditions of Forgiveness P. 27
4. **A** Prayer for Pardon of sins P. 31
- Two Collects out of the Office of Communion** P. 34
5. **A** Prayer for Peace of mind, and Comfort upon the same P. 35

2. Prayers for Confession of Sin, and of Repentance of the same, in one continued Form.

1. **A** Form of Confession of sins, and of Repentance of the same P. 37
2. **A** shorter Form of Confession, and Repentance of the same P. 42
3. **A** particular enumeration of sins, in a large form of Confession, and Repentance.

# The Contents.

- ance of the same p. 44  
 4. Another particular enumeration of sins,  
 and Repentance of the same in a shorter  
 Form p. 53  
 Short Prayers and Ejaculations, for the  
 Penitent to use at any time, as he sees  
 cause p. 59

## THE

## CONTENTS

## OF THE

Tryal and Judgment of the Soul,  
 Consisting of Questions.

1. **F**OR the Sick, touching the sick  
 Persons due reception of their  
 sickness p. 66
2. For the Penitent, whereby to try and  
 discover the safety of their spiritual  
 estate, viz. of  
 Their Faith p. 71
2. Their holy obedience, whereby, the  
 several Duties and Holy Laws, which  
 we are to obey p. 77 &c.

2. Of

## • The Contents.

3. Of their Charity, and Forgiveness of others	p. 85
4. Of their Reconciliation to their Brethren, and making restitution after wrongs	p. 84
5. Questions upon the whole	p. 86
An Exhortation to the examined Penitents	p. 91
Prayers before and after his Absolution	
E H T	p. 90, &c.

## CONTENTS

OF THE	
Office for one troubled in Mind.	
SCRIPTURES	
1. FOR Profession of trouble	p. 98
2. Grounds of Comfort.	
1. From the mercifulness of God	p. 99
2. From promises to the Penitent	p. 100
3. From the Compassionateness of our High Priest	p. 101
4 The	

## The Contents.

4. *The acceptableness of an humble spirit* p. 102  
5. *Of Peace, and Hope, and Joy in God* p. 103  
6. *An Hymn of thanksgiving, after one is delivered from trouble of mind* p. 105

## PRAYERS.

1. *A general Prayer for one troubled in mind* p. 106  
*Two Collects out of the Liturgy* p. 109

### 2. Prayers for particular Graces.

1. *Prayers for a sense of Sin, without despair of mercy to pardon them, or of Grace to cure them* p. 110  
2. *A Prayer for hopes of mercy, and of Grace, to encourage Repentance* p. 112  
3. *A Prayer setting forth the grounds of Hope thereof* p. 114  
4. *Prayers for mercy and favourable Allowances in trying our services* p. 117  
5. *A Prayer for a clear and settled judgment of our selves, and of what may establish us in peace* p. 121  
6. *A Prayer for recommendation of our humble fears, to God's merciful acceptance* p. 123  
7. *Prayers*

# The Contents.

7. Prayers for Peace, and Hope, and Joy  
in God p. 124
8. A Prayer against perplexing doubts  
and scruples p. 127
9. A Prayer against prophane mistrust of  
Divine Truths, and blasphemous  
Thoughts p. 129
10. A thanksgiving for satisfaction and  
comfort; after one has been troubled  
in Mind p. 131



**F I N I S.**

7oy  
24  
bts  
27  
t of  
ous  
29  
nd  
led  
31

2

3